

AMERICA

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Chronicle

Home News.—On June 2, by a vote of 236 to 112 the lower House approved the debt agreement negotiated with France, after defeating by a still more decisive vote an attempt to delay action until the French Government should ratify the plan. The agreement which provides that France shall pay the United States \$6,847,674,000 in principal and interest, running over a period of sixty-two years, now goes to the Senate. The chief opponents of the plan were Congressmen Wefald, Rainey and Berger, Mr. Berger asserting that the terms were far too lenient since at present France is expecting huge sums in furtherance of a policy of militarism. Stiff opposition is looked for in the Senate of the United States, and it is by no means certain that France will accept the terms, although in a speech in Paris on June 2 M. Henry Berenger, French Ambassador to the United States, asserted his conviction that France would not refuse to approve the concord with Washington.

On May 30 the President issued a proclamation appointing the period beginning on June 28 and ending July 5 as American Independence Week. The proc-

The President's Proclamation

lamation notes that July 4, 1926, is both the one hundred and fiftieth anniversary of the Declaration of Independence and the one hundredth anniversary of the death of its author, Thomas Jefferson. "It is a happy coincidence," writes the President, "that the American people can renew their fidelity to the elemental principles of the Declaration of Independence, while according to its author the recognition due him by virtue of the services enumerated, on the sesquicentennial of the one and the centennial of the other," and he hopes that "the celebrations of this year will result in a re-dedication of the American people to the ideals and principles which brought the Republic into existence."

The Sesquicentennial Exposition at Philadelphia was formally opened on May 31. Secretary of State Kellogg and Secretary of the Interior Hoover were the speakers on the occasion, and among the guests were the British, Spanish, Italian and Japanese Ambassadors and the diplomatic representatives of thirty other nations. Conspicuous by his absence was Governor Pinchot of Pennsylvania. The buildings will be completed and the exhibits will be in place by July 1, and on July 4 an address will be made by President Coolidge.

Discussions on prohibition continue unabated in Congress and on the platform. Addressing a meeting held in Baltimore on May 29 under the auspices of the Presbyterian General Assembly, Senator Borah fiercely attacked the referendum on prohibition which the people of the State of New York will hold next November. He went so far as to state that this action "showed disloyalty to the fundamental principles upon which the Federal Government is founded." The Senator sees one issue only: shall the Eighteenth Amendment be enforced, repealed or nullified? Apparently he considers any plan to entrust enforcement of the Amendment by act of Congress to the several States equivalent to nullification. "There is only one course for a great and law-abiding people to pursue, and that is to live up to their Constitution, not only according to its terms as it stands, but according to the method provided for amending it." It is pointed out in reply by Senators Edge, Bruce and Edwards that Senator Borah fails utterly to distinguish between the Amendment and the legislation which gives it effect. The Amendment may be considered final; not so the Vol-

stead act which is the present but not the sole and unchangeable interpretation of the act. All protest against the charge that the citizens of New York are "disloyal" or "in bad faith" because they have chosen to use a device, the referendum, which the Constitution does not forbid.—On June 1 Representative Tinkham of Massachusetts introduced a resolution calling for an investigation of the charge that Representative Cramton of Michigan, and other "dry" members of the House, have accepted money or fees from any organization interested in legislation acted upon by Congress or now pending. Mr. Tinkham's desire is to investigate the Anti-Saloon League which, he claims, spends huge sums of money "to maintain an unscrupulous and highly-paid lobby in Washington" and refuses to give any accounting of its expenditures "as required by the Federal corrupt practices act."

On June 3 the sub-committee appointed by the Senate Judiciary Committee to consider various bills to modify the Volstead Act and to submit a national referendum on prohibition filed its report. The sub-committee approves the Eighteenth Amendment as "morally right and economically wise," declares that bills to modify the Volstead Act are "contrary to the spirit and intent" of the Amendment, and holds that the national referendum is not provided for by the Constitution. This report will probably have the effect of killing the modification bills thus far introduced.

Egypt.—The governmental difficulties created by the overwhelming success of the Zaghlulists in the general election appear to be even more complicated than was forecast in our last issue. Zaghlul Pasha, who was expected to support the Liberal leader, Adly Pasha, in the formation of a coalition Government and even to take office in such a Cabinet has shown himself reluctant to the proposal. Zaghlul controls three times as many votes as does Adly Pasha and has the confidence of the country; but he is most unacceptable to the British authorities because of his determined views on Egyptian independence. Some solution of the entanglement was expected from the conference between Lord Lloyd, the High Commissioner, and Zaghlul, but beyond the fact that Lord Lloyd had consulted the Home Government after the conference no tangible results have been made public. For the present Ziwar Pasha, who was set up by the British as Premier in 1924 when Parliament was suspended, has been asked by King Fuad to continue in office until it has been decided whether Adly Pasha or Zaghlul are to be asked to form the Government. British comment recognizes the seriousness of the situation and the London Government is seeking a means to protect British influence without arousing the intense hostility of the Nationalists.

France.—While it was given a majority of only 166 votes, the proposal to submit the direction of financial

affairs to a committee of experts, as outlined here last week, was approved by the Chamber, June 1. The support acquired by Premier Briand in the Right bloc, augmented to a majority by his adherents in the Center group, credits him with an achievement, noted the *New York Times'* expert correspondent, "perhaps without parallel in the history of Parliamentary Government." Ex-Premier Herriot's followers were persistent in their opposition and indifferent to M. Briand's impassioned appeals for unity. As significant of his concern, the Premier admitted that not even in the days of Verdun "did I pass such agonizing hours as in this recent crisis when I have felt that the lives and fortunes of all our millions of French homes depend on courage and loyalty." It is expected that the committee of experts which has already begun to function will be heard from in report before the end of the current month.

One of a proposed series of meetings between industrial leaders of France and Germany took place at Luxemburg, May 30 and 31. While of an unofficial character, the conferences were obviously sanctioned by both Paris and Berlin, and are significant of a co-operation that promises to promote political as well as industrial amity between the two nations. The expressed effort of the delegates looked to a program "to eliminate, so far as possible, the unjustified causes of reciprocal distrust which up to the present have prevented the two countries from approaching under favorable conditions the consideration of their real interests."

By a vote of 123 to 48, the World Suffrage Congress, meeting at Paris, May 31, denied the application for membership in its ranks of the National Women's Party of America. Subsequently the latter aggregation's plan to provide industrial equality for men and women was also rejected. Out of sympathy with their American sisters the English "Six Points" suffrage group declined the membership in the World alliance that had already been voted them. Responsibility for the decision against her party's admission has been ascribed by Mrs. O. H. P. Belmont to the influence of Mrs. Carrie Chapman Catt, the largest subscriber to the International Alliance.

Great Britain.—England is feeling the effects of the protracted dispute between the miners and mine-owners. According to the regulations issued by the Government, coal for house consumption is rationed, and coal, gas and electricity for industries and buildings is limited to the most normal needs. Electrical advertising displays are prohibited and railway service has been diminished. In London, the coal, gas and electricity consumption has been cut in half since the beginning of the strike in May, and further re-

**Briand
Secures
Victory**

**Industrial
Leaders
Convene**

**American
Suffragists
Rejected**

**Effects of
Coal Strike**

ductions are contemplated. The effects of the strike on industry are serious, especially in the steel and textile trades. Manufacture has been curtailed and contracts are lapsing or being lost through the inability to obtain adequate coal supplies. The stock of coal available is being supplemented by import from foreign sources.

At the present writing, the deadlock between the strikers and owners is complete. Some of the prominent members of the Miners' Federation have been offering plans of settlement in accord with the report of the Coal Commission and the Northumberland Miners Association has considered a resolution calling for the securing of the best terms possible on the basis of the report, but the Union officials have made no attempt to open further negotiations either with the owners or the Government and permitted the Government offer of a £3,000,000 subsidy to the industry to lapse. At the opening of Parliament in the first week of June, Premier Baldwin, without renewing his offer of a subsidy, declared that the Government was still willing to grant some financial assistance to the poorer districts on the resumption of work. In the debates that followed, both Lloyd George and Ramsay MacDonald demanded legislation that would look to a reorganization of the coal industry and severely criticized the Government for permitting the dispute to continue until the country was paralyzed.

With the publication of further correspondence between the leaders of the Liberal Party, any hope of a reconciliation between Lord Oxford and Asquith and Lloyd George has vanished. Lord Asquith has defined his position very clearly; he is of the opinion that Lloyd George had resigned his membership in the Liberal Party by his refusal to attend the conference of the "shadow cabinet" during the strike emergency; he declares that either he or Lloyd George must leave the party. Viscount Grey and the other members of the "shadow cabinet" have published a letter promising their support to Lord Asquith. Despite the adherence of the leaders to Lord Asquith, the Liberal Conference of a few days ago is reported to have been inclined to side with Lloyd George. No decisive vote was taken at this meeting, but the matter will probably come before the forthcoming National Liberal Federation Conference.

Ireland.—Assurance has been given by Sir James Craig that the Belfast Government had not, as was reported, notified the British Government of its objection to having the Catholic Disabilities Removal Bill applied to Northern Ireland. It would seem that objection to the application of the bill to Ulster was raised by some unknown source, but Sir James' statement declares that this source was neither officially nor unofficially the Northern Government. As further confirmation of his statement, he agrees with the opinion that all legal disabilities of Cath-

olics in the six-county area have been removed by Section 5 of the Government of Ireland Act of 1920.

Jugoslavia.—The recent attempt on the life of Stephen Raditch has again attracted attention to this statesman who remains the storm-center of Jugoslavia. Although ejected from the Cabinet, his political influence remains very strong as the leader of the Croat Peasant party, the largest in the Kingdom after the Serbian Radical party. The record of Raditch's previous tenure of office as Minister of Education has, curiously enough, not disillusioned his Catholic adherents, who remained unmoved by Raditch's venomous diatribes against the Papacy and the greatly esteemed Papal Nuncio at Belgrade. At the instance of the Radical Minister for Foreign Affairs himself, Raditch was compelled to modify his language, but he has not ceased to inveigh against the clergy and against what he calls "Italian interference with the religion of the Croats." He has steadily opposed the conclusion of a Concordat, declaring that Rome needed a settlement, but that Jugoslavia had no interest in conceding it. So we view the anomaly of the Orthodox portion of Jugoslavia, the former Kingdom of Serbia, possessing a Concordat (signed in 1914), while 6,500,000 Catholic Croats and Slovenes have as yet no diplomatic legal settlement with the Holy See. If Raditch has succeeded so far in delaying the Jugoslav Concordat, others of his nefarious activities were nipped in the bud at his exclusion from the Cabinet. Thus the Catholic Faculty at Zagreb University remains intact, for his successor, M. Trifunovitch, at once cancelled the dismissal of three of its most distinguished professors. Among these is the Rev. Dr. Janko Simrak, of the Greek Catholic Rite, a leading authority on the Christian East. Another is Dr. Alexander Gahs, who has won international repute by his works on comparative religion. Nor is the ancient Catholic city of Zagreb to endure the humiliation of seeing a chair of "Old Catholic theology" established at its university, as Raditch intended, in order to conform to the wishes of his ex-priest friends. Raditch's scheme for introducing Russian textbooks into the State schools has also fallen through, and both Catholic and Orthodox clergy breathe freer now that he can no longer control the education of the young. The only possible corrective to his influence would be the presence of a representative of the Slovene Popular party, which upholds Catholic principles, but for the moment refuses cooperation with the Government. This deprives the Church in Jugoslavia of a proved and capable advocate such as the Rev. Dr. Koroshets.

Mexico.—New additions to the Penal Code are being prepared by the Secretary of the Interior, which will provide penalties for priests and ministers violating Article 130 of the Constitution, by substituting for the present punishment of expulsion one of a term of imprisonment. For first offenses the additions to the Penal Code decree a fine of from five to 500 pesos, and imprisonment of from one month to two years.

Catholic
Interests

Deadlock
Continues

Liberal
Split

Craig Denies
Bigotry
Report

Anti Religious
Enactments

The changes are expected to take effect immediately. Colonel F. N. Barros, a member of the legal staff of the War Department has been discharged by the Government for having in his capacity as lawyer defended Monsignor José Zarate, Bishop of Huejutla. The action is taken to indicate that no member of the Government may intercede in behalf of Catholic priests.—The Protestant Episcopal Bishop of Mexico, the Rev. F. Creighton, and Mr. Peacock, Dean of the Episcopal Church in Mexico City, have been forbidden to conduct services in the capital and obliged to close the Protestant Cathedral. In spite of which, according to the *Living Church*, the activities of the Episcopal Church in Mexico are being carried on by native ministers who have not been molested. After many months of effort Mgr. Castellanos y Nuñez has finally obtained a grant of 1,000 pesos from the Government to complete the construction of an aqueduct carrying water to the village of Tulancingo. In August the town will be provided with a complete water supply, due entirely to the efforts of priests who, for a long time have been endeavoring to rebuild parts of an ancient aqueduct and construct new pipe lines to bring water to the village.

President Calles has written an insulting letter to Archbishop Mores del Rio which does not even observe the ordinary courtesy of addressing him by his official title. The Archbishop is accused of lack of patriotism and respect for authority, while in reference to the unjust, anti-religious laws President Calles insists that no step the Archbishop may take "will be capable of changing the firm purpose of the Government strictly to comply with the supreme law of the country."

Out of a total of six Americans who are known to have been kidnapped by bandits within the last month none have so far returned. The American Embassy is still attempting to obtain, but still without success, further information regarding the fate of J. W. Shanklin, who is being held by bandits for ransom. According to reliable reports the American mining engineer, C. B. Branden, who together with Jules Gallagher, was captured last May in Durango, has since been released. The Federal troops are said to be making every effort to seize the bandits, and the War Department sentenced to death forty of those who recently attacked the town of Tecolotlan.

Poland.—Although virtual dictator Marshal Pilsudski has chosen for the time to remain the power behind the throne. In the assembly of the leaders representing all the various political parties, called in view of the presidential elections, Marshal Pilsudski told them that they might elect whom they pleased but that he would decide whether their choice was right. "If not the street will be heard from." But most ominous was his widely quoted threat: "If you do not

heed what I say, you shall learn to feel my switch." That switch was thereafter continually to be cracked over their heads. On May 31 the National Assembly elected Marshal Pilsudski to the Presidency, but he refused to accept the office in spite of the popular demonstrations to induce him to assume the responsibility. The reason given by him for his refusal was that the Presidency, as now existing according to the Constitution, did not give him the full power he required. The fact, however, was that he had really been elected by a majority of only 100, which, counting the abstentions from voting, reduced itself to 30 in a body of 555 members. This meant that, had he accepted the office, he would have met with a powerful opposition. He therefore preferred to have another candidate of his own choice elected, over whom, no less than over the present Premier, he could exercise an unhindered influence. Two such men were mentioned by him and the choice of the Assembly fell upon one of them, the scientist Moscicki, who stands very close to the Marshal. Since the elections are for only a brief term, and the decisive presidential elections will be held in October, Pilsudski may thus be able to prepare the way for ampler power if he wishes to accept the Presidency at that time.

Portugal—Rumors of a revolt in the ranks of the Eighth Division of the Portuguese Army at Braga, May 28, were followed by details of more widespread popular discontent, precipitated by a recent establishment of a monopoly of tobacco, but apparently aggravated by the general policy of the existing Government. Censorship of the press was resorted to, towards thwarting the movement, which the Government, it was declared, was prepared to suppress. After a conference at Lisbon of President Machado with his Cabinet, announcement came that the Ministry headed by Antonio Maria da Silva had resigned, and Commander Mendel Cabecadas, prominent in the present as well as in a recent revolutionary movement, accepted the task of forming a new Government. The subsequent resignation of the President left Cabecadas, with no Parliament or formal Government, in sole control. General De Costa, commander of the Northern revolution forces, to whom prominent place in the provisional Government has been allotted, has expressed his reluctance to see a dictatorship develop in the country, preferring to resort to a combination of military and civil rule. The entire coup was effected without loss of life, and it appeared to have behind it the enthusiastic support of the populace.

Bloodless
Revolution
Accomplished

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Eucharistic Congress Number

Our next issue will be of special interest and importance because of the variety and value of its articles bearing on the Eucharist and the Eucharistic Congress.

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The Science of Professor Barnes

IN *Current History* for June, Mr. Harry Elmer Barnes, professor of historical sociology at Smith College and of social and economic institutions at Amherst, discourses on capital punishment. One gathers that the learned professor discountenances this sort of punishment, although he advises that the individual who suffers from an incurable psychosis be subjected to "extermination by a painless method." The temptation to conclude that men may be put to death for physical or mental defects, but not for crime, is irresistible, and indeed does Professor Barnes no injustice. He believes that "useless, defective and dangerous types" should be put to death, but not a murderer if you have reason to believe that he is not predestined to murder again.

Considered as an argument against capital punishment, the paper is of no value, but from another point of view it is exceedingly interesting. It shows what passes for "science" in certain circles, and how a professor who bases an argument on pure assumption can carry his thesis to a triumphant conclusion by the simple expedient of casting upon his opponents a glance "of mingled amusement and impatience." Professor Barnes is "scientifically minded," and as such knows that "free will" is merely an unproved assumption. Worse, according to Professor Barnes, the idea that man's will is free is "preposterous," and so utterly silly that scientifically minded persons "can only approach the refutation of these assumptions of the exponents of the death penalty in an attitude of mingled amusement and impatience, much as he would if compelled to engage in a serious argument to refute the astrological theories of the pathogenesis of physical disease as expounded by Hippocrates and Galen." However, the

professor girds himself to approach the refutation of the theory of free will; but he "approaches" merely, since his refutation consists of the following postulates for which he offers not a shred of evidence.

(1) "Modern physiological chemistry, dynamic psychology and sociology have proved the free moral agent theory of conduct preposterous alike in its assumptions and its implications."

(2) "The human animal has his thoughts and his conduct absolutely determined by the combined influences of his biological heredity and his social surroundings."

(3) "There is not the slightest iota of choice allowed to any individual from birth to the grave."

Had Professor Barnes offered these statements as theses which he proposed to discuss by adducing reasons to show their truth or falsity, no fault could be found with his procedure. It is true that in a magazine article of six pages such postulates cannot be developed at length; still it is possible to indicate the grounds upon which their validity rests. But Professor Barnes does not adopt this plan. What he asserts, the students must accept without gagging, or be cast out into the darkness as a person who is not "scientifically minded." Surely the case is not so one-sided as he bids us believe; yet the admiring *New York Times Book Review* for May 30 cites this article as "severely scientific"! That the phrase can be applied to what in temper is a diatribe and in treatment is a mere congeries of unsupported statements argues small discrimination on the part of the *Times* reviewer.

"There is not the slightest iota of choice allowed to any individual from birth to the grave." We sincerely trust that the attention of certain Catholic parents will be drawn to this example of the influence to which their sons and daughters are subjected at Amherst and Smith.

Prohibition and Politics

PROHIBITION is in politics with a vengeance, despite the roseate promises of ten years ago. It is the dominant issue in many present campaigns and promises to be the dominant issue in the coming presidential elections. We shall not vote for a chief executive, but for a man who promises to use his influence to put more teeth in the Volstead act or to knock a few out.

Senator Borah's recent fierce indictment of the referendum in New York brought a reaction, which this able Senator will not relish, in the form of an invitation to lecture for the Anti-Saloon League. The Senator is a melancholy example of the chaos in which even men of intellectual preeminence have been wandering after the battles of the last few years. The Senator is a victim of shell shock, figuratively speaking or he would not have confounded the Eighteenth Amendment with the Volstead act, or have hinted treason in connection with the referendum. It is the sworn duty of Congress and of every official to uphold the Constitution, including the Fourteenth and Fifteenth Amendment (with the violations of which neither

Senator Borah nor the Senators from the Southern States seem greatly concerned) but the Eighteenth Amendment does not maintain that every beverage containing an excess of one-half of one per cent of alcohol is intoxicating. That folly or, to quote the plain language of a Federal court, that lie was left to Congress, and to retract a lie cannot be treason, even in Congress.

Had Congress spent more time in considering what is to be done when the Jacksonville coal agreement expires, and less in wrangling—for political effect—about prohibition, it might have removed the danger of another bloody industrial war next March. But there is only one issue in this country for candidates and Congress, and it is prohibition, or, in other words, politics of the most selfish and despicable variety. That is the state to which we have been reduced in the United States by the Anti-Saloon League and its persistent lobbies.

What Is a "Speedy" Trial?

SOME weeks ago "with only a brief explanation and without a record vote," the Senate of the United States passed a bill that is almost unique. According to its author, Senator Walsh of Montana, it was designed "to speed up action" in the criminal proceedings, growing out of the all but forgotten oil leases with the Government, against Albert B. Fall, formerly Secretary of the Interior, Harry Sinclair and Edward Doheny.

Senator Walsh's bill prompts inquiries of far wider importance than the fortunes of Messrs. Fall, Sinclair and Doheny. The constitutional guarantee that in all criminal proceedings the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, is clear in its general import. What the framer of the Sixth Amendment had in mind was the jury provision of the Magna Charta, and its violation by officials who kept men languishing in prison at the King's will. A "speedy" trial is defined as a trial without unreasonable delay. It is but just that a man accused of crime be absolved as soon as possible if he is innocent; hence the State may not defer his trial, compelling him to remain in custody, or if his offense is bailable, to bear the expense of finding securities. In its original purpose, very probably, the Amendment was designed to protect the right of the citizen, and had no direct reference to any right or duty pertaining to the prosecution.

However, if it is but just that an innocent man be speedily cleared, it is also only just that he be punished if he is guilty, and guilt cannot be presumed. It must be proved by an impartial trial in open court. Hence it has been held that a "speedy" trial does not mean a trial brought into court before the prose-

cutor has had time to prepare his case. Adjournment or delay, when granted for good reason, protects the rights of all; but delay is generally sought by the defense and that it is so often granted is one of the great scandals of the day. An unscrupulous lawyer pleads for delay, for as time goes on witnesses may die, or become unavailable, or their memories may grow weak, thus making them the marked and easy prey of a skilled cross-examiner. A case deferred long enough becomes a "cold" case. The State may prove its contention, but the chances are that it will not. Thus while the accused is guaranteed the right to a speedy trial, his counsel strains every nerve and sometimes several of the Commandments as well, to make the use of that right impossible. Here we have an anomaly for which the framer of the Sixth Amendment did not provide.

Senator Walsh may be trying to supply for the omission. His bill is not necessarily hostile to the interests of Messrs. Fall, Sinclair and Doheny, for if they are innocent the courts should record that fact.

The Dockworker of Hoboken

IT was a wise and holy man who wrote that the occasion does not make us but shows us of what quality we are. His axiom was beautifully exemplified in the dull and foggy morning hours of June 1, when the good ship Washington Irving plowing the waters of the Hudson, by dead reckoning somewhere off West Forty-second Street, was ignobly rammed by a tug and two oil tanks.

She had time to put into Hoboken before she sank, but for a time her condition was perilous. Among the rescuers on pier 9 was a dockworker who labored furiously to aid the passengers in disembarking from the sinking vessel. "What's your name?", asked a newspaper reporter. "You've done splendid work." "Never mind my name," was the unexpected reply. "No use talkin' about it. This is my job, ain't it?" And he steadied another timid passenger across a swaying plank.

It is only human to desire to know the dockworker's name, and a little more than human in the dockworker to withhold it. The advertising agent has taught us to think about our excellences in pithy epigrams and to utter them in raucous shrieks. He finds no place in his artistic cosmos for the virtue of reticence, holding it, indeed, to be bad business. He blazons good qualities that exist and those which he only fancies to exist; in fact, he spends more time on the latter because he knows that they need it more. By contrast the reticent dockworker of Hoboken shines afar like a good deed in a naughty world. No man, he thinks, should be praised for doing his duty. That is his job. When he does a particularly good piece of work he ought to imitate Mr. Toots in believing that his name is of no consequence.

But what was his name after all?

A Methodist on Civil Allegiance

AMERICANS "are congratulating themselves," writes the editor of a Methodist weekly, the *Christian Advocate*, "that the White House and the State Department are occupied by men who have no allegiance except to the Constitution of the United States." The editor really does not mean that the President and Secretary Kellogg have "no allegiance except to the Constitution of the United States"; his meaning is probably, that the President and the Secretary have no civil allegiance except to the Constitution, and that they have no difficulty in reconciling this allegiance with their first and supreme allegiance which is to Almighty God. Man necessarily has many allegiances—to his friends, his family, his country. But his highest allegiance, on which every permissible allegiance is based, is to God, and men are good friends, good fathers and good citizens in proportion to their fidelity to Almighty God and His law.

To a Catholic, all this is merely the restatement of familiar facts; to the editor of the *Advocate* it may be nothing but another reason to fear that Catholics cannot reconcile their allegiance to God with their loyalty to the Constitution. But men who are capable of believing this are capable of believing that the moon is made of green cheese. The late Chief Justice White was a Catholic, as are former Justice McKenna, and Justice Butler, now on the Supreme bench. Does the editor of the *Advocate* believe that these members of the Court which is the final interpreter of the Constitution, did not perceive the incompatibility of their religious profession with allegiance to the Constitution; or that knowing this incompatibility they took their place on this exalted bench by virtue of a perjured oath? The Governor of the great State of New York is a Catholic. On the hypothesis of our editor he is either so stupid that he does not recognize a religious allegiance incompatible with his allegiance to the Constitution, or he has three times perjured himself by taking the oath of office. During the late war the first officer killed in action and the last American officer who gave his life for his country, were both Catholics. Thousands of young Catholic officers were sworn into the service during those bitter months when the country marshalled her defenders. On the hypothesis of the editor of the *Advocate*, we must believe that these thousands along with hundreds of thousands of other Catholics, Admiral Benson, for instance, who have pledged in the Name of the Most High God allegiance to the Constitution of the United States, were and are either fools or perjurers. A very charitable conclusion to arrive at!

It is well to have a thankful spirit, but appearances are sometimes misleading. Uriah Heep, it will be recalled, was not only 'umble by habitual profession, but thankful; and the editor of the *Advocate*, not personally, of course, but when wielding the editorial pen, unpleasantly reminds us of Uriah and of his model, the Pharisee. Methodist allegiance to the Constitution is beyond impeachment, but let us pray, brethren, and give thanks that we are not as that Catholic down by the door. It is difficult to bear this drivel with patience.

Catholics and Civil Allegiance

NO one but an atheist will place man's allegiance to the Constitution above his allegiance to God. No one but a fool or a knave will insist that allegiance to God is incompatible with allegiance to the Constitution of the United States. And no one but an ignoramus in constitutional law will assert that it is the right or the desire of the Federal Government, or of any State, to dictate in any manner the center to which an American citizen's religious faith must be pledged or from which it must be withheld. An American's choice of spiritual allegiance is none of the Government's business, and the Government knows it.

Writing in *Thought* for June, 1926, Dr. Peter Guilday quotes the following eloquent paragraph from the Pastoral of the Bishops in 1837:

We owe no religious allegiance to any State in the Union, nor to its general Government. No one of them claims any supremacy or dominion over us in our spiritual or ecclesiastical concerns; nor does it claim any such right or power over any of our fellow citizens, of whatsoever religion they may be; and if such a claim was made, neither would our fellow citizens nor would we submit thereto. They and we, by our constitutional principles, are free to give this ecclesiastical supremacy to whom we please, or refuse it to every one, if we so think proper: but they and we owe civil and political allegiance to the several States in which we reside, and also to our general Government. When, therefore, using our admitted right, we acknowledge the spiritual and ecclesiastical supremacy of the Chief Bishop of our Universal Church, the Pope or Bishop of Rome, we do not thereby forfeit our claim to the civil and political protection of the commonwealth; for we do not detract from the allegiance to which temporal governments are plainly entitled, and which we cheerfully give; nor do we acknowledge any civil or political supremacy or power over us in any foreign potentate or power, though that potentate might be the chief pastor of our Church.

Almost eighty years later, Cardinal O'Connell of Boston wrote:

We Catholics know very well the whole litany of accusations against us: we give only a divided allegiance; we are scheming for government. These are lies so patent that they need no answer. Indeed those who fling them out will never listen to any answer. But I am going to answer them once and forever here tonight. As a Cardinal I may be supposed to know what I am saying on the subject. And on my word as a gentleman of honor I am speaking the simple, absolute truth. I have known intimately, personally and officially, three Sovereign Pontiffs—three Popes of the Catholic Church. I am a priest now thirty-two years; I am a Bishop fifteen years and a Cardinal five years. I have had the closest relations not only with Popes but with the whole Roman curia. I know well every priest in my diocese, and every Bishop in this country. Yet never in all that experience have I heard spoken, lisped or whispered, or even hinted by any or all of these, anything concerning America and American institutions but words of affection, of tender and kindest solicitude for her welfare; never a syllable that could not be printed in the boldest type and distributed throughout the land; neither scheme nor plot nor plan—but only sentiments of admiration and love. . . . That I know the truth I think no one will deny; that after such a pledge I am still concealing the truth, that I must leave to those who, I repeat, will never listen to any answer.

The Bishops in their Pastoral and the Cardinal in his address reach a plane which, it may be, is not familiar to our Methodist editor. But it is known to Americans and accepted by them.

Eucharistic Congress Program

EUGENE WEARE

Special Correspondent for AMERICA

IN connection with the program of the XXVIII International Eucharistic Congress which is to be assembled at Chicago, June 20-24, it is important to note that the purpose of the gathering is purely spiritual. Nothing that might tend to detract from this high aim or *motif* is to be tolerated. The subjects to be discussed are those having intimate bearing upon the general theme of the Congress, "The Eucharist and Christian Life," selected by Our Holy Father, Pius XI, and prepared by the eminent Jesuit theologian, Father de la Taille, Professor of theology at the Gregorian University at Rome.

According to the plans now in hand, the *unofficial* program will get under way with the arrival of the Papal Legate, Cardinal Bonzano, in Chicago on the afternoon of June 17. His Eminence, and his entourage, with a group of eminent churchmen from many European countries, will be greeted upon their arrival, on the south shore of Lake Michigan, by a great outpouring of Chicago Catholics and those of the Congressists present in the city. A guard of honor will accompany the legate to Cardinal Mundelein's residence on the North State Parkway where Cardinal Bonzano will reside during his stay in Chicago.

On the evening of Friday, June 19, the Legate and the distinguished guests of the Congress will be tendered a civic reception by the citizens of Chicago in the Coliseum on South Wabash Avenue. On this occasion addresses of welcome will be made by the Mayor of Chicago, the Governor of Illinois and the President of the United States or his personal representative. The program will be interspersed with a number of musical selections by an orchestra made up of fifty members of the Chicago Symphony Orchestra and especially assembled and trained for certain of the ceremonies and meetings of the Congress.

Saturday will be given over to the confessions of the Congressists preliminary to the opening of the Congress on the following day, on which occasion it is hoped to gather the one million Communions promised by Cardinal Mundelein eighteen months ago as a "Spiritual Bouquet" to Our Holy Father, Pius XI. It is planned to have available the services of, at least, 3,000 priests from outside Chicago to help with these confessions and the distribution of Holy Communion.

On Sunday, June 20, solemn High Masses will be celebrated in all the churches of the archdiocese at dawn. These will be followed by Low Masses at intervals of one-half hour until noon. At eleven o'clock, in the Cathedral, State and Superior Streets, the official opening of the Congress will take place. This will take the form of a solemn Pontifical High Mass during which the Papal Brief to the

Congress will be read and an address of welcome to the Legate delivered by Cardinal Mundelein. Then will follow the response of the Legate and his formal installation.

On that first Sunday afternoon, at three o'clock, the various Sectional Meetings of the Congress will be assembled. These are the gatherings of the foreign-language-speaking groups to be set up in several parts of the city. At this writing Sectional Meetings have been arranged for expected Congressists from Italy, France, Bohemia, Lithuania, Germany, Slovakia, Poland, Belgium, Slovenia, Spain, Mexico, Croatia, Ukrania and Russia, Hungary, Portugal and Latvia. In addition to these there will be special Sectional Meetings of the English-speaking group, a group of colored Catholics, Syrians, Greeks and Ruthenians, Chaldeans and American Indians. A special meeting will be held to discuss the always important question of the reunion of the Eastern Churches; there will be a Priests' Latin Section and, of course, a meeting of the Priests' Eucharistic League, that very excellent organization which has been fostered so courageously by the devoted Fathers of the Blessed Sacrament, to whom this tottering old world of ours owes so much because of their unfailing devotion to Christ in the Sacrament of the Altar.

These Sectional meetings will be assembled on Sunday afternoon for the purpose of organizing the sessions and establishing a plan of procedure. On Sunday night, in all the churches of the archdiocese, the exercises of the "Holy Hour" will be held at each of which visiting bishops will preach the sermon and pontificate at the Benediction.

The General Meetings of the Congress, as distinguished from the Sectional Meetings, will be assembled on each of the mornings of Monday, Tuesday and Wednesday at ten o'clock, and on Tuesday evening at eight, in the huge Stadium on Soldiers' Field in Grant Park, on the lake front. These are the great international assemblies of the Congress at each of which a number of orations will be delivered by distinguished men from many parts of the world. Following the morning sessions an open-air Pontifical High Mass will be celebrated with a sermon preached by a distinguished pupit orator.

The Sectional Meetings will be convened each afternoon at three-thirty and each evening at eight-thirty. Those of the English-speaking group will be assembled in the Coliseum, Chicago's great convention hall, into which more than 20,000 people may be crowded. Here, again, distinguished churchmen, scholars, men of letters and orators of note will address the Congressists.

Monday will be "Children's Day." A choir of 60,000

children selected from the parish schools of Chicago will sing the "Mass of the Angels" in the Stadium following the first General Meeting of the Congress. This group is believed to be the largest trained choir ever yet assembled in this country.

It was my pleasure, a few days back, to be present at a rehearsal of this choir in the ball park of the once famous Chicago "Cubs" and I am now moved to suggest that, not in many years, if ever, have I been so deeply moved as I was by that stirring chorus of youthful voices. I have little of what is called an "ear for music." But I greatly love little children and their voices are always musical to me. And when I heard that choir of 30,000 burst with the joyous *Gloria* and the still more inspiring *Sanctus* I felt as though I was nearer to heaven than I had any right to be. I may be in error but I can't get out of my mind the thought that second only to the million Communion and, of course, the daily Mass, no more pleasing tribute to Our Eucharistic King could have been conceived than this soul-stirring choir of little children.

Tuesday, the third day of the Congress, is "Woman's Day." At the Mass in the Stadium another choir, made up of some 6,000 nuns and a like number of laywomen, will sing Vito Carnevali's beautiful *Rosa Mystica* Mass. Wednesday, the fourth day, is dedicated to "Catholic Higher Education" and a choir of high school and college boys and girls will sing Dr. Singenberger's "Mass of St. Francis."

Tuesday night in the Stadium the third General Meeting of the Congress will be assembled. This will be under the auspices of the Holy Name Society of Chicago and, because the women will be occupied with the various Sectional Meetings of the Congress, only men will be admitted to the Stadium for this meeting.

Thursday, the closing day of the Congress, will witness the great Procession of the Blessed Sacrament which is to be held along the shores of the lake of St. Mary on the Seminary grounds at Mundelein. This procession is always the outstanding event of a Eucharistic Congress and from what I have been able to observe of the plans for this year's demonstration, it is more than likely that the pageant of this first American Congress will result in the most profound religious demonstration of a century.

There is a lively interest abroad in the land regarding the personnel of the Congress program. Thanks to the courtesy of the Publicity Committee of the Congress I have been privileged to scan the official list of speakers and I recall now that I saw written down there the names of our four American Cardinals and the Cardinals from Ireland, England, two, at least, from France, one from Germany, one from Spain and, at least, one from Italy. I noted, too, the names of the heroic Augustinian, Cardinal Piffi, of Vienna, whom I used to trouble not a little some years back when I was engaged in the business of telling all the world how to save Europe. Next to his name I found a notation about the lovable and courageous Cardinal Csernoch, Primate of Hungary, and the first man among a race of first men to whom also I owe a debt of gratitude which I shall never be able to pay.

With these distinguished prelates I found the names of Archbishop Glennon of St. Louis, Archbishop Hanna of San Francisco, Archbishop Dowling of St. Paul, Archbishop Curley of Baltimore, and Archbishop McNicholas of Cincinnati. I noted, too, despite the hurriedness of my examination, the name of Bishop Gorman of Boise, Bishop Schrembs of Cleveland, Bishop McGavick of La Crosse and Bishop Kelly of Oklahoma, who writes well, and talks better than almost anybody I know. Among the foreign ecclesiastics who are to address the Congress assemblies I marked the names of the Bishop of Namur, Mgr. Heylen, who is the President of the Permanent Committee of International Eucharistic Congresses; Archbishop Teodorovicz, the Armenian Metropolitan who, when I knew him, used to live in Warsaw, across the street from Cardinal Kakowski on Miodowa Street, but who, I now learn, belongs, of right, in the old Austrian town of Lemberg which the Poles call Lwow; the Archbishop of Algiers in Africa; the Archbishop-Administrator of Montreal, Dr. Gauthier; Bishop Hloand of Katawice in Upper Silesia; Bishop Kaspar, from Hradec-Kralove in Czechoslovakia and Bishop Landrieux, of Dijon in France. I was especially pleased to see the name of Mgr. Ignatius Seipel from Vienna, the priest who saved stricken Austria from a fate worse than death.

Among the speakers at the Congress are the Rev. Callistus Stehle, O.S.B.; the scholarly Father Rhode, O.F.M., from the Old Mission at Santa Barbara; the Rev. James J. Mertz, S.J., Loyola University, Chicago; Dr. Vincenzo Lorenzo, S.S.S., from Rome; the eloquent Father Ignatius Smith, O.P., and Dr. Joseph M. Corrigan who, before he came to be the Rector of the Philadelphia Theological Seminary at Overbrook, was the inspiration of that magnificent movement of week-end retreats for laymen, "The Men of Malvern."

At the special Latin Section of the Congress, Father Hornsby, S.J., from the Seminary at Mundelein, will read a paper, as will also the Benedictine Father Koch from Beatty, Penna.; Dr. Engelbert Krebs from the University of Freiburg, in Switzerland; Father Van Dyck from Holland, Mgr. Lamy from Tangerloo and Father Vermeersch, S.J., from Rome. At the meeting of the Priests' Eucharistic League, Mgr. J. L. J. Kirlin from Philadelphia and the eminent liturgist, Abbot Alciun from Collegeville, Minn., will read papers.

Among the laymen who are to address the Congress sessions will be found the eloquent Dr. Henri Bourassa, Editor of *Le Devoir*, of Montreal; former Senator David I. Walsh, of Massachusetts; Joseph Scott, of Los Angeles; Pierce Butler, Associate Justice of the Supreme Court of the United States; Senator Ransdell of Louisiana; Quin O'Brien and Anthony Matre of Chicago; Dr. Francis Fronczak, Health Commissioner of Buffalo; Judge Martin T. Manton, from New York; Count Albert Apponyi, the "grand old man of Europe"; M. Valentine Briefaut from Brussels, and that sterling, sturdy, Catholic gentleman who answers to the name of William Shepherd Benson, K.S.G., who was the highest ranking officer in our naval forces during the great World War.

The Neighbor to the North

FRANCIS TALBOT, S.J.

(This is the fourth of a series on present conditions in Ireland.)

HOW Ireland came to be cut in two is a long and tortuous story whose retelling at this late date would be as useless as it would be painful. Great Britain was responsible for the partition of Ireland, and seems rather pleased with the transaction. Northeastern Ireland was also directly responsible for it; but, though she shouts her readiness to fight in order to maintain it, she professes in secret that she is not wholly satisfied with it. Since the whole truth must be told, the twenty-six-county-people, and both the dominant parties, were responsible for the split; both by omission and by positive act they created a situation which made partition not only possible but even inevitable. They are now lamenting the spilt milk; and they are regretting the mistaken policy of their own respective party and bitterly denouncing the blunders of the other party.

Twelve years ago the first act of the tragedy was enacted. The stage had been set and the proper atmosphere had been created before the curtain rose for the first scene, that of Redmond's Home Rule Bill evoking the Carson Volunteers and the National Volunteers. Then stalked in the war, the World War and the Irish War waged with military, economic and oratorical weapons. In 1920, the denouement was foreshadowed by the passage of the North of Ireland Act setting up a Government in Belfast. Two years later occurred the final scene of the drama, the establishment of the Irish Free State by virtue of the treaty with Great Britain. The postlude was added last year in a three-cornered Boundary Agreement. Let the laurels be given to whomsoever they are due; the play is over, Ireland is cleaved in two, and across an artificial chasm the Irishman of the Northeast and the Irishman of the South and West are making wry faces at each other.

For proper orientation, it may be well to note the geographical fact that the six county area is only slightly larger than Connecticut, the third smallest State in the United States. Its population is less by half a million than is that of our third largest city, Philadelphia. Northern Ireland has its own executive and parliamentary government, but it continues to send thirteen members to the British House of Commons and is, in a multiplicity of ways, dependent on the Imperial Government.

Conditions in Ulster are not vitally different from those in the Free State. It has been spared the horrors of civil war, but it has not been free from rioting and bloodshed. Until recently, the Nationalist Deputies have refused, as in the Free State, to take their seats in Parliament; the sentiment in favor of cooperating in the Government as an opposition, however, is growing. Taxation

is heavy, though it is slightly lower than in the Free State. Government expenditure is excessive and much of it is unnecessary, if the statements in the *Northern Whig* are correct. And if the stories one hears may be credited, trade conditions are not so healthy as the published reports would indicate. In regard to the three main industries, that of the distilleries is prospering, that of linen manufacture, normally employing 85,000, is in a serious decline, that of shipbuilding, which formally supplied work to 30,000, is practically idle. For the past three years, the average of unemployment in Ulster was from 20 to 25 per cent, a far greater average than in the Free State. Accordingly there is poverty, but this is somewhat relieved by the "dole" and the Unemployment Insurance Benefits for which the British Parliament recently voted a sum not exceeding one million pounds annually for the next five years.

At present, official opinion in Ulster has declared in favor of separation from the other twenty-six counties. Every move since 1914 has been consistently away from the union which existed before that date. Optimists in the South may assert that the Northern Government is an oligarchy rather than a democracy, that the "barons" are "public opinion," and that the majority of the people, if they would think for themselves, would be opposed to partition. This may be partly true, but it does not affect the present resolution of Ulster to maintain its independence. Rather, there is a well developed opinion that is advocating even a greater measure of freedom and hence a widening of the split with the Free State, namely, the creation of Northern Ireland into a Dominion. However this may be, there is not the slightest doubt that on the surface, Ulster is content to persist in her intransigence, to remain linked with the Empire, and to continue her friendly hostility to the rest of Ireland. She is proud of her Imperial connections, in fact she is accused of being more Imperial than the British crown; she feels safe under British protection and at home with her British friends; she does not object to the support granted to her by British subsidies.

During all this time that Ulster has been making itself more comfortable in its new status within the Empire, it has been turning its back on the Free State. It is not very long ago since there were armed clashes along the border; and even now there is no love lost between the townsmen who live near the zigzag boundary. A traveler, say from Belfast to Sligo, will realize the existence of partition; within a distance of fifty miles, I had to open my luggage for inspection at least three times. And in a larger way, the neighbors have been raising fences be-

tween themselves. Across many a table, the statesmen of the two areas have been disputing their respective claims, while a third party was seated at the head of the table and looked on, some suspect, cynically.

A variety of motives enter into the Ulster attitude towards the rest of Ireland. In the most prominent place, is her fear and distrust. Being militantly Protestant she cannot psychologically understand how Catholic Ireland can possibly be tolerant; she will not believe the fact that the Free State has on every occasion showered favors and privileges on Protestant citizens. Being preeminently industrial, she is afraid that her industries would suffer by union with an area that is almost entirely agricultural. Moreover, she is unwilling to face the struggle which Ireland is making to reconstruct itself as a nation. It is far more comfortable and less nerve-racking to sit in the lap of a rich and powerful nation than to stand on one's own feet and learn to walk. Another strong motive impelling Ulster is that of jealousy. Belfast is queen of her own little acres; union with the South would detract from her prestige. This would be unbearable, for the typical Irishman of the North is somewhat contemptuous of the men of the South, of their religion, their mental balance, their capacity, their efficiency.

In the South of Ireland, the attitude towards Ulster is quite different. There is, of course, a certain hostility; but there is a sincere desire to break down barriers and a hope to effect a union. Sentiment enters into this attitude very strongly, for Ireland has always been one, and to make it one and supreme Ulster has always given her leaders and her blood. Economically, too, and politically and nationally, Ireland united could better face the future than Ireland dismembered. Hence, the Irish of the South have been saddened by the partition and have been feverishly active in demanding that Ireland be again made one and undivided.

Rhetoric and desire have outflown facts and policies. "How can you bring Ulster in with Southern Ireland?" I asked one in the secrets of the Republicans. "By suasion or compulsion?" I added. He paused for a moment and then said slowly "Most certainly by attracting them." I might have argued the point that Ulster stubbornly refused to be attracted, especially by his party; within the past year she had none too politely put Mr. De Valera, and then Father O'Flanagan, and very recently, Mrs. Skeffington, on the train South when they had set foot on her soil. But I was interested in the second part, and asked "This failing?" His reply was, "Well, then . . ." and smiled. He might have meant the boycott or the bayonet; I did not press the matter, but I do not believe that he would counsel either of these extreme and profitless measures which would seem, to an alien, antagonistic to the principle of free self-determination for all peoples. I do not criticize the gentleman for his failure to give a satisfying answer to my question. I asked the question of a hundred Irishmen and no one of them was sure of his solution.

Passing over without mention a variety of theories on the cure for partition, I shall repeat part of an enlighten-

ing conversation I had with a gentleman connected with the Free State Government. "How can you bring Ulster in with the Free State?" I asked. With the suddenness of a revolver shot he fired back the question, "Do we want Ulster in the Free State?" I looked at him sharply and answered, "Everybody in the South seems to think so." He then opened a volley of questions such as "Can oil and water mix? Would you like to carry a thorn in your side?" His meaning grew clearer as he talked. Ulster, in his view, was different from Southern Ireland, in race, in ideals and ambitions, in interests and sympathies, in outlook, in temper, in loyalties, in industries and commerce and above all in religion. It was not only different in all these, it was antagonistic in most of them. "Can oil and water mix?" he repeated when he stressed the point that a nation should be homogeneous. "Do you enjoy a thorn in your side?" he asked as he forecast the difficulties that would rise from a minority that was proud and self-sufficient, stubborn and courageous, wealthy and influential, a minority that would demand more than equal rights with the majority.

I persisted, however, with the question: "Should not the Government make efforts to draw Ulster in?" "They should," he answered, "but in their own way." He picked a book from his shelves and opened it at a page. "Read that," he said. It was a statement by a Sinn Fein leader declaring that Ulster should be admitted "on its own terms." "And you?" I asked. "Never," he replied. He thought that Ulster had been deceived by such statements. Wisely materialistic, Belfast thought that she could bargain; she would find out what the Empire offered her for her loyalty, and at the same time would sound the Free State about the inducements for union. At her leisure, she would choose the best bargain, or continue to hold both under a threat of deserting to the other side. Thus far, Ulster had obtained better terms from England. To his mind, the Free State should cease troubling itself about Ulster and should settle the problems of the twenty-six counties; it should strengthen its own government, make the economic and social life normal, develop its industries and agriculture, in general establish a prosperous and successful government. And then Ulster, he concluded, seeing that it was to her advantage to join with the South, would offer her terms of union. With a twinkle in his eye, he added, "We should then begin to be after considering on what terms we should admit Ulster." There is little sentimentality in this solution but there is a fair amount of political sagacity and common sense in it.

Since the Boundary Agreement of last December has been accepted by Great Britain, Northern Ireland and the Free State, all negotiations looking towards the union of all the counties under one Government have apparently been pigeon-holed. Nevertheless, a friendlier spirit between the two Governments and the divided people has been manifested. And thus, a few years of mutual toleration and peaceful cooperation may erase not only the memories of the hostile years but also the lines which mark artificial boundaries in Ireland.

Slavs for the Eucharistic Congress

A. CHRISTITCH

THOUSANDS of Slavs from the Old World are preparing to join their kinsmen of America in honoring the Blessed Sacrament at Chicago. The States of Poland, Czechoslovakia, and Jugoslavia will be represented by distinguished members of the hierarchy at the head of large contingents; while the Russians, Ukrainians, Bulgars, and Wends, or Sorabs, from Germany, will also send a goodly number. Thus all the spiritual children of Saints Cyril and Methodius will give testimony of the lasting work accomplished by these Slav apostles.

The Committee of the Eucharistic Congress have allotted a special place in the program to the Apostleship of Sts. Cyril and Methodius as the oldest and most widespread organization for propagating unity of Faith among the Slav race. Father Jemelka, a Czech who has spent much time in the United States and is now secretary of the organization, will read a paper, and Mgr. Canon Hanus of Prague will give an account of the practical work among both Catholics and Orthodox.

The Apostleship was established at Velehrad, Czechoslovakia, in 1891, and from this hallowed little spot, once the see of Bishop Methodius himself, has spread a world-wide movement fostering the Faith wherever Slavs may dwell.

Richly indulged by Pope Leo XIII, this pious association of prayer for Eastern Reunion and Catholic loyalty, set itself to distribute literature among the Slav peoples showing the need of Christian unity. Throughout the rural districts of the lands which now form the Czechoslovak Republic, young and old were enrolled into the Apostleship placed specially under the protection of the Blessed Virgin. Individual obligations for membership were confined to a daily Our Father, Hail Mary, and an invocation to the Blessed Virgin and to Saints Cyril and Methodius.

But a group of Jesuit Fathers, with the Czech Canons Tumpach and Podlaha, took it upon themselves to develop another and hardly less important aspect of the association. Comparative theological study of the East and West was indispensable if there was ever to be a *rapprochement* of Orthodox clergy to the movement inaugurated by their Catholic Slav kinsmen, and in 1905 the Velehrad Scientific Academy was established and its organ *Slavorum litterae theologicae* appeared for the first time. Meanwhile, thanks to the zealous endeavor of Mgr. Jeglitch, Bishop of Liubliana, the Apostleship had found root both in Slovenia, Bosnia, and Croatia, and in 1907 the first great Slav Congress for Christian Unity was held at Velehrad. Archbishop Shepticky of Lemberg presided, and a number of distinguished Orthodox theologians had responded to the invitation to exchange views and information. Pope Pius X had looked with favor on the Apostleship, and also on the Velehrad Academy, and given every encouragement; but the War caused a set-back to the entire work.

It is exceedingly gratifying, therefore, to learn that a special section of the Eucharistic Congress at Chicago will

be given over to the discussion of the question of the reunion of the Oriental Church with the Roman. In addition there is to be a Mass of Concelebration on Wednesday, June 23, in the Basilica of St. John in Chicago, of which Mgr. W. D. O'Brien, president of the Catholic Church Extension, is pastor.

The establishment of the Oriental Institute at Rome by Pope Benedict XV in 1917, found a glad echo among Slav promoters of what is popularly called the Cyrillo-Methodian Ideal, and close cooperation began between Velehrad and the new institute. In 1924 a great Catholic assembly, besprinkled with Orthodox, met at Velehrad under the auspices of the Apostleship of Sts. Cyril and Methodius. It was inaugurated by Papal Brief to the Archbishop of the diocese of Olomouc, Mgr. Precan, who is the episcopal successor of St. Methodius. The Papal Legate, Mgr. Marmaggi, in a stirring address, left no room in anybody's mind as to the Holy Father's keen personal interest in the labors of the Apostleship and of the Velehrad Academy in charge of the Jesuit Fathers. Since that date Jugoslavia has had a conference for Oriental Studies at Liubliana; and Mgr. Dr. Grivec, the erudite Slovene promoter, has been signalled out for special commendation by the Pope.

American Catholics will have an opportunity at Chicago this year of acquiring first-hand knowledge of Cyrillo-Methodian aims and labors. The English-speaking world is at a disadvantage in this respect, mainly because it has not devoted much time to acquisition of any of the Slav mediums. The Rev. Father Gil, S.J., of Madrid, has done much to acquaint Catholics in Spain with the spiritual trend of the Slavs, and in France, Holland, and Germany there is growing contact with Velehrad. The Apostleship of Sts. Cyril and Methodius hopes that, as a result of its forthcoming efforts at Chicago, next's year's Oriental Study Congress may bring a number of American participants.

Among the distinguished Slavs at the Eucharistic Congress will be His Grace Mgr. Ivan Roditch, Archbishop of Belgrade, a title so new, and to some people so strange, that they will have to be reminded of the Balkan War of 1912 which occasioned the Serbian Concordat for the benefit of the Catholic population retrieved from Turkey. Mgr. Roditch was consecrated Archbishop two years ago by the Papal Nuncio at Belgrade, and his coming to Chicago may be considered as the first representation abroad of Serbian Catholics. He is not, however, a stranger in America, where he has preached Lenten missions to Slav communities. A revered figure in Serbia, where he has the esteem of the Orthodox and the affectionate regard of his own, Mgr. Roditch is accomplishing with rare tact and limitless charity a difficult task of enlightenment and reconciliation.

Another prelate from Jugoslavia is the Byzantine Catholic Bishop, Dr. Dionysius Njaradi, whose jurisdiction covers a diocese of Croatia, as well as the remotest portion of Southern Serbia. An ardent promoter of Catholic lay organization, he has recently been elected president of the Catholic Council of Croatia. The ancient

Benedictine Abbey of Emaus, Prague, sends its first Slav Abbot in the person of the well-known Czech liturgist, Dom Ernest Vykoukal, whose solemn enthronization took place last year amidst the universal rejoicings of Catholics in the Czechoslovak Republic. Many Orthodox will accompany the Slav Catholic pilgrimage to the United States, and this too must help towards the realization of the Cyrillo-Methodian Ideal. The following lines, addressed to Sts. Cyril and Methodius, are the conclusion of a hymn proper to Catholics and Orthodox alike:

Russian, Czech, Slovak, Ukrainian,
Serb, Croat, Slovene, Bulgarian,
Pole and Wend, devoutly kneeling—
Kindred tongues one race revealing.
Guide them still, Apostles sainted!
May their Faith be one, untainted,
Love of Mary never falter,
Nor their homage at God's Altar!

Catholic Theology at German Universities

ENGELBERT KREBS, D.D., Ph.D.

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THE Catholic Church has no national boundaries. She embraces the whole earth and counts her children in every land. Her mission is truly universal. Her sacred sciences are of the same stamp and character as her mission. They are super-national. Everywhere the world over Catholics can study their teachings and find the same truths and the same principles. The only difference lies in the methods of instruction and in the various fields of special research, due to the different conditions and educational traditions of each country, and to the religious as well as the scientific apologetics required to meet its peculiar needs. Catholic theology in Germany is for this very reason different in its methods from those employed in other lands.

The departments of Catholic theology at State universities in Europe remain intact in their historical evolution only in the domains of the former German and Austro-Hungarian Empires, for in France, Spain and Italy the Faculties of Catholic theology withdrew from the laicized universities in the nineteenth century. In England and Scandinavia the State religion changed the former Catholic departments into Protestant Faculties. Some of our Catholic Faculties suffered the same fate in Germany and Austro-Hungary, others were entirely suppressed. However, quite a number of the German State universities kept their old Catholic schools of theology, and several even founded new Catholic departments. Thus the Universities of Vienna in Austria, of Prague in Bohemia, and of Munich, Wuerzburg, and Freiburg in Germany have maintained for several hundred years their Catholic departments of theology. Even the old order, wherein the theological Faculty takes precedence, has been kept. Thus at Freiburg, and also in the other universities mentioned,

the Dean of the theological Faculty heads all others in all university celebrations.

Tuebingen was one of the universities which lost its Catholic Faculty in 1535. But in 1817 it established a new Catholic Department of Theology, which immediately inaugurated a period of greatness under such prominent professors as Hirscher, Drey, Mochler, Kuhn and Hefele. The Government also established new Catholic Faculties at Breslau in 1811, at Bonn 1818, and at Strassburg in the beginning of the present century. On the other hand such old schools as Bamberg, Dillingen, Fulda, Mainz, Paderborn and Trier lost their character of universities and operate today only as special schools of theology.

Then, too, many dioceses found it necessary to erect theological seminaries according to the Tridentine law. They are supported by the States, but are nonetheless real episcopal seminaries. Such are the State Academy at Braunsberg, the renowned Seminary at Eichstatt, and those at Freising, Passau and Regensburg.

The German universities are equipped to cultivate scientific research. Scientific teaching methods have received a very high degree of development in Germany in the intellectual branches of learning. Formerly university instruction consisted chiefly in lectures, repetitions and disputations. But during the last century German universities have developed practical work-centers, where investigations of a scientific nature can be carried on. These work-centers are in reality seeding places of scholarship; they are our "Seminars," which cultivate and develop our future scholars. Every German university has one or more of these in history, law, economics, philosophy, etc., each with its own workroom and special library. The professor assigns tasks to his students with the aim of developing them in independent research and in the art of writing. The student must cover the existing literature on the subject assigned, work out a critical viewpoint for himself, and give the results of his findings and his opinion in a lecture or a written essay.

Our Catholic Faculties introduced these Seminars into the various departments of the sacred sciences during the last decades of the last century. It was the present Bishop von Keppler who, as Professor at Tuebingen, opened the first theological Seminar under Catholic auspices at a German university. Our own theological Faculty at Freiburg has Seminars in the Old and New Testament Bible, in Latin Bible research, Church history, Christian archeology, dogma, canon law and homiletics.

Besides these rich opportunities to develop scientific work, there is the continuous intellectual contact of one Faculty with the other. Thus occasions will arise when the theological professors may have common problems to discuss with the professors of comparative anatomy, anthropology, or race culture. Gynecology and dermatology furnish other points of contact in ethical questions. Lawyers and canonists, too, secular and Church historians, archeologists, philosophers, sociologists and moralists gain much profit from such contacts.

The university gives us the opportunity to keep the finger on the pulse of modern scientific progress, and to

follow the ever-changing streams of modern thought and life through daily conversations, public addresses and serious works of collaboration. Such opportunities exist equally for the professors and the older students. A professor or a student of theology at a German State university has, therefore, every opportunity to be "up to date" in all questions of our modern intellectual life, and he enjoys the further advantage of first hand information derived from the work and researches of his colleagues. By the side of the theologian stands not only the historian, but also the professor of the practical sacred sciences. He guides the future priest by his practical applications of the truths of Faith and morals to comprehend the solution of many of the problems of modern social, economic and political life as well as to understand more perfectly those of a purely spiritual nature.

In all the sacred sciences Germany has had and now has great professors. We take pride in our teachers of dogma, such as Dean Heinrich of Mainz, Mathias Scheeben of Cologne, Mgr. Pohle, formerly of Washington, later at Breslau, Dr. Bartmann at Paderhorn, Adam at Tuebingen, Mgr. Grabmann at Munich. Their books are a happy blending of the historical and speculative methods of writing and teaching dogma.

The great modern awakening to the mystical life has in Germany also been safely directed along dogmatic lines by the excellent fundamental "Introduction to Mysticism" composed by Zahn of Wuerzburg. Grabmann and myself have written smaller works to serve as guides along these difficult and dangerous paths. Just recently the famous Roman Dominican Professor Garrigon-Lagrange, of the Collegio Angelico, wrote to me that he is glad to see: "*que sur les importants questions de spiritualité si étudiées dans nos jours nous sommes en grande partie d'accord.*" If it may be allowed here to speak a word about myself, I would say that it is in the evaluation of dogma for the spiritual life that my teaching ambition lies. To unite "Dogma and Life" * has been my great aim so that I may make clear what Scripture means when it says that the just man lives by Faith.

How Dogma and Moral are to be applied to the great problems of life is a matter of extensive scientific study. Thus we have at Freiburg a special Institute for the Study of the Science of Charity. Dr. Franz Keller is its director, with a large corps of helpers drawn from other university departments. The school has the practical advantages of intimate contact with the German *Caritas Verband*, our national charity organization, whose headquarters, directly opposite the university buildings, contain a library of 35,000 volumes and 450 Reviews, the greatest specialized library of its kind in the world.

Muenster has a similar Institute for the Mission Sciences, directed by Dr. Joseph Schmidlin. It not only fosters close relationships with missionary Religious Orders, but it also has vital connections with our great Mission Society of Aachen and with our many academic mission societies.

*See "Dogma and Leben," Die kirchliche Glaubenslehre als Wertquelle für das Geistesleben, dargestellt von E. Krebs, zwei Bände Zweite Auflage, Paderborn, 1925.

A special feature at Munich is the School of Pedagogy and Catechetics. Dr. Joseph Goettler has here done a great service to these practical sciences by giving them a scientific theological setting and development, so much needed in our present age.

Tuebingen's characteristic achievement in the practical theological sciences lies in the renewed interest it has given to the study of homiletics. Paul von Keppler scientifically taught and developed here, in his homiletic Seminar, the principles and directions later set forth by Pius X and Benedict XV in their instructions on the use of Sacred Scripture in preaching. His untiring zeal, splendid example and positive work for over half a century, have made the study of these new homiletics the conscientious duty of our German students and priests.

Other German universities are more renowned for their courses in historical and Biblical sciences. For several decades, Tuebingen towered above all others. Bishop von Hefele, with his great history of the Councils, was its glory. His work found a worthy continuation in the labors of Aloys Knoeppler of Munich. A good successor to him was Franz von Funck in Tuebingen, whose studies of individual problems gave a great impetus to historical research and whose "Handbuch der Kirchengeschichte" is a veritable blessing for students learning the essentials of Church history. The new edition of this book by Bihlmeyer promises to broaden and deepen the influence of the work.

With these men we may group Hergenroether of Wuerzburg, who was later made Cardinal, Alzog, whose "Church History" was translated into English by the Professors of Mount St. Mary Seminary in Cincinnati, and Francis Xavier Kraus of Freiburg, the greatest modern teachers of Church history in Germany. To this list must be added the name of Mgr. Goeller, who now occupies the chair of Francis Xavier Kraus and Alzog. Goeller is rated as knowing better than anyone else of German tongue the secret Vatican archives. He is continually combining his work at the university with researches at the Vatican. His most renowned work is the "History of the Roman Penitentiary," in two great volumes.

Two other historical branches, which receive close attention at Freiburg, thanks to the effort of F. X. Kraus, are Christian archeology and history of Christian arts. The work of Professor Sauer (Freiburg), who now has the reputation of being the greatest living authority in Germany on the history of Christian art, has done much to arouse interest and study in this branch at Freiburg. Muenster is enjoying considerable prominence in the field of archeology and comparative religions. This is due to the work of its eminent scholar, Franz Joseph Doelger, whose books on the Fish Symbol, the *Sphragis*, the *Sol Salutis* and other problems of early Church archeology, place before the scholarly world the evidence which upsets all modern paganistic attempts to blend and confuse early Christianity with heathenism.

Again, what was done for the liturgical movement by the monks of Beuron and Maria Laach is now being emulated by scholars in the scientific field of the history

of liturgy in the universities of Bonn and Berlin, while the Faculty of Munich is particularly eminent in the history of ecclesiastical literature. Two of its noted teachers are Bardenhewer and Grabmann.

In Biblical sciences Bonn is known for its "Bonner Bibel," a very good translation and commentary of the Holy Scripture. Muenster is publishing a series of valuable exegetical handbooks of the Old Testament. Tuebingen is editing the *Biblische Zeitfragen*, while the Munich *Biblische Studien* and *Biblische Zeitschrift* are doing splendid work.

It is clear, therefore, that our Catholic Faculties at German universities offer wonderful opportunities for thorough advancement in theological study and learning. Before the World War we had many American priests as students. For this reason I take the occasion of my present stay in the United States to invite the Rt. Rev. Bishops, and all entrusted with the care of theological students, to send young and gifted alumni as student-priests to our German universities. They can easily find Religious houses in which to live while making their studies. Thus at my own University, I would recommend, among other localities, the Collegium Sapientiae, whose specific purpose is the harboring of priests during their courses at the University. Its director is Dr. A. Allgeier, professor of Old Testament exegesis at the University, who will always be glad to furnish further particulars. Let us hope, then, that the severed relations between German and American theologians will thus again be reestablished to strengthen Catholic unity and our common Catholic tradition.

SONG

Some sow silver money
In the mind's poor, fallow ground;
And some sow diamond day-dreams,
While their hearts go spinning 'round—
Sing a song for six-pence,
Pudding costs a pound.

Dawn's great, golden chaos,
Or the night's wide, purple sea,
I will buy from any wight,
Who will sell to me—
Never lovely rosebuds know
Passion's poverty.

Lamps that hang in a garden
From star-roofs built in the sky,
A little, skipping Fairy trims
With never hand or eye; —
But these are not of modern make,
No one will buy.

Only by a pool forsaken,
Brushed by a heron's wing,
Wild ears hear earth's music,
For the price of listening—
Sow your songs from the seeds in your heart,
For harvesting!

J. CORSON MILLER.

Education

Catholic High Schools for Girls

RAYMOND J. GRAY, S.J.

THE task of caring for the secondary education of girls is one that has ever interested the various Religious Orders of women. Convents in all parts of the country early opened their doors to receive and instruct those who otherwise would have had to attend a public high school. Nor have these private academies in any way suffered from the later development of diocesan and parochial institutions. At present there are in the United States 487 private high schools for girls. Only 5 of the 102 dioceses are without them. In the diocese of Chicago one finds 30 such academies; in New York, 27; in Baltimore, 17; in Boston, 14; in Buffalo, 13; in Cincinnati, 12; in San Francisco, 12; in Louisville, 12; in Newark, 12; in St. Louis, 11; in New Orleans, 11; in Philadelphia, 10; and in Los Angeles 10. The importance of these figures becomes manifest when one considers that these private high schools for girls outnumber the secondary institutions of a similar character for boys three to one. Only 3 dioceses can boast of even 10 of the latter; while 28 dioceses—over one-fourth of the total number—have no private high schools for boys. The discrepancy between the two in our Catholic educational system is striking and significant.

To the number cited above must be added 8 diocesan high schools for girls, and 14 diocesan, and 79 private, secondary schools admitting both girls and boys. Finally girl students are in the majority in the 718 parish high schools. Approximately 82,500 girls are educated in all these institutions.

If in the case of boys' schools the influence of the college upon the high school appears excessive, the same is hardly true here. Recent statistics show that only 26 per cent of the girl graduates from the public high school go to college, and 29 per cent of those from private academies. In Catholic institutions the proportion is still lower, since no more than 24 per cent enter college. It is to be noted that the percentage is no higher in the Catholic private academies than in the diocesan and parish high schools. From all this it might be argued that Catholics are slow to appreciate the advantages connected with the higher education of women. Such an objection, however, can scarcely stand. From the results of two important surveys (the one conducted by the N. C. W. C., the other by the Government Bureau of Education) one learns that, in addition to the 24 per cent of the Catholic girl graduates going to college, 30 per cent choose to continue their education in some higher institution—business, normal, or professional school; that of the public school graduates only 17 per cent, and of the private only 24 per cent, elect to go to other institutions. In fine, 54 per cent of the girls graduating from Catholic institutes continue their education, as compared with 43 per cent of those graduating from the public high school,

and 53 per cent from the private academy. The contrast is well represented in the following table:

<i>Girl graduates continuing their education</i>	<i>Per Cent</i>
High Schools:	
Catholic	54.0
Public	43.3
Private	53.8
Both Public and Private.....	48.5

In view of these successes it is discouraging to remember that of the 818,000 Catholic girls of high school age in the country, only 221,000 are at high school; that of these no more than 82,500 have the benefit of a Catholic education. It is time that our educators studied ways and means of preventing so large a mortality. Certainly one of the reasons for the latter is the fact that, as in the case of boys, too little is being done to attract the majority of these young persons to high school. Only those girls who are thinking of a business or a college career find that the curricula of Catholic high schools appeal to them. To win that larger group, to which reference has been made, radical changes must be introduced into the plan of studies offered by Catholic institutions. Here we are far behind the public high schools, though many of the latter err in holding up false ideals to girls. A Catholic educator, the Rev. Peter J. Bernarding, calls attention to the circumstances that the course of studies followed in most high schools was designed to meet the needs of boys and to prepare them for life. This course has as a rule not been modified to meet the very different needs of girls. Most of these are going to spend their lives as housewives and mothers; yet there is little in the present curricula to prepare them for these important functions. He asks: "Does it seem fair to our girls to have them spend the best years of their lives in studies that will serve them for a few short years at most and to leave them without preparation for their real work in life?"

He then goes on to point out the grave inconveniences that actually result from this state of things:

Thoughtful men are appalled at the rapid increase in divorces and domestic misery and are trying to find the causes. There are many; but the kind of education that our girls are receiving . . . is surely not the least important among them. Mothers are complaining that their daughters will not lift a finger to help in the household. They look upon these duties as menial and beneath their dignity. Their studies do not leave them time to learn domestic science by practice in the home, and in most high schools there is no place for it in the curriculum. What kind of a home can a woman make without a taste for household duties? Sometimes she will continue in her old employment to escape them, sometimes she will move into an apartment where they are largely discharged by hired help. But in either case, what becomes of the Christian ideal of marriage? How can a truly Christian life flourish in our childless apartment houses? A real home is what most men marry for, and when they find themselves disappointed, the first step is taken towards divorce or separation. Inquiries . . . show that in this country *half the girls at eight and two-thirds at eighteen*—which is nearly three times as many as in England—choose male ideals or *would be men*. These ideals of a larger life out in the world, held up to the young woman during the impressionable years of her high school life, she does not succeed in laying down once and for all at the foot of the nuptial altar. They remain with her for

many years and lead to an interior struggle that makes her peevish in the home, if it does not lead to worse things. We must not forget that motherhood is very different from fatherhood." (*Italics inserted*).

Undoubtedly one of the causes for the large attendance of girls at the public high schools is this failure of Catholic secondary institutions to provide interesting courses in home economics (cooking, baking, canning, home-care), sewing, dress-designing, millinery, etc. I have it on good authority that, wherever they are taught, these courses are exceedingly popular. Girls have a natural bent for them. However you will look in vain for such courses in the catalogues of most Catholic high schools.

This attendance of Catholic girls at public high schools is an important consideration. One is astonished to learn that, in spite of the moral and religious dangers involved, close to 140,000 Catholic girls attend public and other non-Catholic institutions. Catholic high schools contain only 152,000 students. There are, then, almost as many Catholic girls in these high schools as there are boys and girls in the Catholic high school. Surely an appalling condition.

Perhaps the most vexing problem is that of attracting to high school the 600,000 girls between the ages of 14 and 18 (75 per cent of the Catholic high school population) who are not attending any high school. Some of these are certainly fitted for college preparatory or advanced business courses; yet what the larger number need are vocational training courses that will make them good wives and good mothers; to be sure they should be made take as many purely cultural branches as they can profit from. The advantages of this arrangement are evident. Experience proves home economics to be the easiest, as it is the most generally useful, subject in the curriculum of girls' schools. Art-needle-work, dressmaking, milliners, etc., though more difficult, have a present-day appeal that arouses interest in the most tepid. In introducing these subjects into girls' high schools we shall go far toward reducing the deplorable mortality that actually prevails among our Catholic high school population.

SONG OF THE MEADOW BOY

My father went driving a mowing-machine in the meadow,
My mother was running a sewing-machine in her room;
'Twas my father who fed us, winning our bread in the meadow,
While my mother was spinning our clothes from the wheel and the loom.

My father went out of a day to sleep in the meadow,
And many a sod did we lay to cover him all;
My mother kept shedding her strength in tears by the meadow—
Ah snowy and white was the length of her funeral pall!

There is many a robin is preening his wings in the meadow,
For courting his love what fanciful things will he find!
They will wed and sing and drop and die in the meadow
And their nest will emptily swing and fall in the wind.

There are sounds full lonely tonight by the firs in the meadow,
And I mark when the cricket whirrs in the brake and the broom,
I am thinking I'm hearing a mowing machine in the meadow
Or is it a sewing-machine in a dark little room?

LEONARD FEENEY, S.J.

Sociology**The President and His Dry Order**

DANIEL J. MCKENNA

THE recent order of President Coolidge, authorizing the Federal employment, for the purpose of enforcing prohibition, of men who are already employed as peace officers by the several States, has stirred up the opposition which it deserves.

This opposition consists of two kinds. One questions the legality of the order. The other questions its justice, even if it be constitutional and legal.

Of course, any State can make the terms upon which its own offices shall be held. Any person seeking such an office must accept it as it stands, and must abide by the conditions affixed to it. Various State constitutions and statutes forbid persons to hold local offices and Federal offices simultaneously. But such a veto is powerless to touch more than the State office. For example, a State which forbids one of its citizens to be a county sheriff and a Federal marshal at the same time can only prevent that person from being the county sheriff. It cannot interfere with his capacity to be a United States marshal. If he attempts to accept both offices, the State may say that he must surrender the State office, but that is as far as it can go. His Federal office is safe from State control.

There is little possibility that the presidential order is unconstitutional, using the adjective with reference to the Constitution of the United States. This does not disqualify a man from being a Federal official merely because he happens to be a State official. But the Constitution of the United States must be interpreted in the light of a very important rule of the common law, which forbids an individual to hold two or more offices if they are mutually incompatible. These offices may be entirely those of the United States, entirely those of a State or States, or partially Federal and partially State. The rule is applicable to any case and is older than the Constitution.

What is meant by offices which are mutually incompatible? The question can be answered better by an illustration than by a definition. The office of justice of the peace is necessarily superior to that of the constable who is attached to the court of the justice. If the same man were to attempt to hold both offices, he could fill neither with efficiency or with the proper independent care for the interests of each position. The justice of the peace might neglect to carry out some of the most important duties of that office because such action might interfere with him in his capacity as constable, and vice versa. Or imagine the converse case of two offices which are independent of each other with respect to any exercise of mutual control. This very independence may have been established in order to stimulate competition between the two offices, such competition making for efficiency and integrity. If both offices were to be vested in the same person, the competitive element would cease to exist. The official might be tempted to use his dual influence for the purpose of corruption or aggrandizement.

Anyone can see, from these illustrations, why a peril may exist in the possession of several public offices by one person. According to our theory of law, such official unions are *against public policy*. In certain isolated instances, they may make for efficiency. In general, taking men in the aggregate, they lead to carelessness and dishonesty. Pooh Bah is not the ideal type of public servant, according to American standards.

But it is doubtful whether the specific offices, which the President would link together, are the kind of offices which the courts would hold to be incompatible. The nature of the duties attendant upon each one are such that the proposed union might even make for greater efficiency. A man engaged in enforcing the Federal prohibition law might very well engage in enforcing the State prohibition law at the same time. The work in each instance would be largely identical or very similar. Ability and experience gained in the course of one office would render the individual better able to handle his other office. The system undoubtedly would make for economy, inasmuch as one officer could arrest a criminal for both crimes in the case where the same act violated both State and Federal law. In any event, as the law now stands, the national authorities would have to take this view, namely, that the two specific offices in question were not mutually incompatible, nor of such a nature that their union in one person would be against public policy.

The argument has been made that the executive order encroaches upon the rights of the States. The answer to this is that no State has a right to interfere with the enforcement of the law of the United States. A State is entitled to manage its own affairs without interference from the Federal government but when the situation confronting the State likewise falls within the purview of the Federal statute, the United States, in enforcing the Federal statute, is acting according to its own, independent right and is not encroaching upon the jurisdiction of the State at all. A single act may offend both State and United States, just as an individual may simultaneously hold certain offices under the two sovereigns. Concurrent jurisdiction is self-reliant jurisdiction, existing simultaneously, yet perhaps also capable of independent existence. In the days before the adoption of the Eighteenth Amendment, the United States could not legislate against liquor but the States could and did. Today, a State, like New York, can repeal its own prohibition law but the Federal prohibition law remains in full force within that State. When the Federal government enforces a Federal law, it is minding its own business, as far as any State is concerned.

Assuming that the presidential order is technically and procedurally correct, and the probability of its being so is strong, we are forced to admit that the substance of the order is legal and will bear scrutiny by the courts.

The objection that the order is unjust and inexpedient rests upon firmer footing. The widespread condemnation which it has aroused gives one confidence that American democracy is still an active force. The tendency in recent years has been towards pushing the activities of gov-

ernment to their utmost constitutional limits. Any law has been popularly justified, if the legislative body, through some abstruse interpretation, could be held not to have exceeded its strict powers. We have witnessed an unedifying race between the various legislatures, State and Federal, towards the boundaries of authority, as if each body were most anxious to find the absolute line beyond which it could not constitutionally go.

The American voters have fallen into the habit of asking, with respect to each law, "Can it be passed?" They have almost forgotten how to ask, "Should it be passed?" At least, they have forgotten how to answer the latter question. This is the very antithesis of popular government, which demands the exercise of an intelligent interest on the part of the public in the conduct of elected officials. If an electorate places a set of men in office and then blindly relies upon them to operate the country until the following election, a representative form of government may exist but not a popular one. Such a system amounts to an elective and temporary oligarchy, rather than a permanent one based upon birth, but it is an oligarchy, none the less. It may have its merits and may be theoretically legal, but it is not in accord with the traditions of the United States.

In daily life, individuals soon learn that each cannot stand upon his strict rights at all times. Anyone attempting to do so merits the contempt and dislike of his fellow-men. Life is a matter of concessions and self-denials, unless one wishes to be ostracized as a greedy boor. In government, a similar principle should prevail. The mere fact that executive, legislative and judicial officials have the power to do certain things does not mean that they always must or ought to exercise that power. But during late years, public officers have evinced an increasing distaste to exercise a restraining discretion. They are inclined to go the full length permitted them by their legal tether and the public has become more and more docile and uncritical.

If the order of President Coolidge has served no useful purpose directly, it has indirectly stimulated a healthy interest in the activity of the Government. Aside from any discussion of the constitutional issues involved, it has caused voters to ask whether it is always wise to push a strict right to its fullest possible extent. It has reminded the public that a legal act may sometimes be as arbitrary and tyrannical as an illegal one. For this reason, and only for this reason, one may feel grateful that the President made his unfortunate experiment.

A PLEA

O Poesy! Give me your wings
That I may rise to finer things,
And soar above the walls of song
That are so high, and thick, and strong!

O Poesy! Give me your wings
That I may sing as a lark sings,
And pour out all my heart's delight
In swift, delicious upward flight!

MARY DIXON THAYER.

Note and Comment

Diamond Jubilee
of Santa Clara

THE diamond jubilee of Santa Clara University, Santa Clara, California, was observed on Sunday, May 30, with exercises of unusual splendor. At the solemn pontifical Mass, celebrated by the Right Rev. Patrick J. Keane, Bishop of Sacramento, the sermon was preached by Archbishop Hanna, of San Francisco, who paid fitting tribute to the record which this oldest college of the West has established in the seventy-five years of its existence. The Right Rev. Bishops Cantwell of Los Angeles and MacGinley of Monterey-Fresno assisted at the Jubilee Mass, at which were also present the Very Reverend Provincials of the Society of Jesus from New York, St. Louis, New Orleans and San Francisco, representing the thirty Jesuit colleges in America, and the Very Rev. Emil Mattern, American Assistant in Rome to the Father General of the Jesuits, who was bearer of the greetings of the Holy Father and of his own Superior. At the commencement exercises, which were held in connection with the Jubilee, honorary degrees were conferred on clerics and laymen of distinction in California, prominent among them the Rev. Zephyrine Engelhardt, O.F.M., the recognized authority on early missionary activities in California; the Rev. George A. O'Meara, O.S.A., President of St. Augustine's College, San Diego; Brother Leo, F.S.C., that outstanding educator and literary critic with whose name the readers of AMERICA are familiar, and Mr. Frank H. Spearman, also a contributor to this review.

Eucharistic
Victims

ONE of the most needy of all the Austrian convents since the beginning of the late War has been the Convent of the Perpetual Adoration at Innsbruck. "Our dear Saviour," says a letter just received from there, "has taken us deeply into His school of suffering." The sickness and mortality among these Sisters, owing to undernourishment, have been fearful. Only recently an epidemic struck down thirty in the community, of whom five have died, while the others are left weakened and feeble from the attack. "Our doctor," continues the letter signed by the Mother Superioress, who herself was at death's door, "believes that the poor Sisters have suffered too much in their health during the past years of want and sacrifice which God alone can count and weigh and measure, and which He surely will fully repay in eternity." The doctor can prescribe nutritious food and medicine, but it is another thing for the Sisters to procure these necessities, with no means at their disposal, though before the War they had been well enough endowed. Such cases are common in Austria, yet theirs is unusually extreme. As an additional worry, the local magistrates have served notice that the convent wall must be repaired, since its tottering condition is a menace to the passer-by. This, they write, would cost them in the vicinity of \$1,200—perhaps not a great sum, but an impossible one for the Sisters to raise in their present situation. They

will not, it goes without saying, forget their friends in the long hours of silent adoration which they spend before the Blessed Sacrament. Such as they are the victims who keep love alive in the world and the lights burning in the sanctuaries of a forgetful generation. Let us not forget them. Their lives are purest candles, lit and consumed entirely before the Eucharistic King.

The Patron of Youth

WITH the approach of the feast of St. Aloysius Gonzaga, June 21, attention is being called anew to the movement, in charge of a committee of which the Cardinal Vicar of Rome is the head, to arouse the Catholic youth of the world to a study and imitation of the virtues of the Saint, long since designated by the Church as their special patron. As was announced in these columns several weeks ago, the observance of the second centenary of St. Aloysius' canonization is to be continued until his feast-day, in 1927. On December 31, next, bound volumes, containing the pledges of young men in all countries throughout Christendom will be presented to the Holy Father, and subsequently placed on the Saint's tomb, in the Church of St. Ignatius at Rome. Those in charge of the celebrations which the intervening period will witness acknowledge their desire

to furnish the Catholic youth of today with a model which will show them how to escape from the corruption and the selfishness of the world around them, how to despise the allurements and snares of pleasures unworthy of them, how to despise those riches which bring no nobility; a model furthermore of the highest idealism, of a purity and charity which will enable them to rise superior to all that is sordid, and to live lives elevated by high aspirations and supernatural motives.

Parents and preceptors who share the solicitude of the promoters of this laudable program will not refuse their cooperation in encouraging its spread. It has been gratifying to learn of the novenas and triduum which are being arranged, here and there, in schools and parish churches throughout the country, in preparation for Saint's feast. Incentive to further interest in the Patron of Youth will be afforded by the articles which are subsequently to appear in this Review.

Developing Our Orators

ORATORY is not becoming an altogether neglected art in the Catholic schools of this country, if one can judge from some of the reports of the various contests in which their representatives have been participants. Of the competitors in the New York State trials for the National Oratorical Contest, Mr. Charles B. Murphy, of Fordham College, was judged the best speaker, and second place given to Mr. Joseph P. Desmond, of Canisius College, which last year sent one of its students, Mr. E. F. Barrett, as the State's representative to the Los Angeles finals. The successful Fordham senior had as competitors students from New York University, Colgate, Cornell, Syracuse, Swarthmore and the University of Buffalo. After elimination trials among the 100,000 students in eastern Pennsylvania, southern New Jersey and Delaware,

who prepared orations on the Constitution of the United States, competitive honors were finally awarded to Thomas P. Clearly, a seventeen year-old scholar at St. Joseph's College High School, Philadelphia. From other centers similarly flattering reports may doubtless be expected, all of them a significant commentary on the ambition of Catholic educators to fit their charges well for the part they are to play in the betterment of society.

Starting Off Badly

IN the opinion of the *Catholic Standard and Times*, the Sesqui-Centennial Exposition at Philadelphia was not given a fair start. In celebrating the rounding out of one hundred and fifty years of secure and prosperous enjoyment of that national liberty which took birth in the Quaker City, the whole nation, believes the editor, was not fitly represented when the first week was given over to the jollifications of the members of the Mystic Shrine. This order, he maintains, is a semi-religious association of an anti-Christian character. Anticipating the repudiation with which his charge will be met, the editor asks:

If it is not of a religious character, why use the words "shrine" and "temple" that have always been associated with religion? If it is not anti-Christian, why display the insignia, and imitate the rites, of the Mohammedan religion? If, in reply, it be objected that the whole thing is conceived in the sense of fun, then we think that it is very poor fun that has to turn into ridicule the beliefs of even a false religion. It is inconceivable to us that any consistent Christian, knowing the relentless persecution that the crescent and the fez have waged war against the Faith of Christ, could belong to such an organization. Catholics cannot belong to it because it is part of a worldwide secret society that is actively opposing the Church at this very moment. Sincere Christians surely would not wish to belong to it, and those, who have not the price to be both Masons and Shriners at the same time, are unable to belong to it.

The average American Mason may honestly disclaim all sympathy with the spirit of bigotry characteristic of Masonry in Europe, South America and Mexico. But his membership in an anti-Catholic organization, notes the *Standard and Times*, burdens him with responsibility for what the organization does. And the altogether anti-Christian tenets to which the editor calls attention may make it difficult for many an honest Mason in our midst to reconcile his membership in the organization.

Another criticism of the Exposition's program is sounded by the *Baltimore Sun*, whose editor objects to the setting aside of a Ku Klux Klan Day in the celebration. That such an organization be permitted "under the auspices of a celebration which should exalt and testify devotion to freedom of conscience and religion, to spread the poison of bigotry and intolerance, is to make a mockery of the great and important anniversary Philadelphia is commemorating," believes the *Sun*, wondering whether the idea is "symptomatic of Philadelphia's lack of sense of humor, or is it cynical disregard of the lessons to be taught by the Sesqui-Centennial and willingness to do anything which promises to draw a crowd?" To an innocent onlooker, it would appear that from their plans thus far made, the Exposition's managers have been poorly inspired.

Literature

Tribute to a Ballad Writer

SCOTT ARMSTRONG

ONE dusty, gas-lit evening in the early 'eighties a black-faced minstrel stood in a medicine fakir's wagon and entertained the people of Terre Haute, Indiana. "I'm General Grant; I've been around the world," he sang. And when he had finished his humorous verses the people shouted, "Hello, Paul." For he was Terre Haute's own Paul Dresser come back to town.

He was to return to Terre Haute on several later occasions, and as often to leave, during his barnstorming, minstrel and actor days, and finally, as America's best known ballad writer. Now, two decades after his death, the people of Terre Haute are planning to bring back his body from a Chicago cemetery, and bury it in the Paul Dresser public park, named in honor of the man who wrote "On the Banks of the Wabash Far Away." Indiana's 3,000,000 people and all the thousands who are scattered to the world's four corners are agreed upon paying respect to Dresser's memory. The song, now officially adopted by the State, has led Indiana troops through two wars and today is the rallying hymn of all conventions, political and otherwise, of Hoosiers away from home. It is invariably sung at meetings of Indiana Societies in Chicago, New York and other cities.

Will Hays, moving picture arbiter, is head of a national committee which seeks to raise a monument to Dresser in Terre Haute. The city has purchased the little brick house in which the minstrel came to earth and purposes to move this to the Dresser park. There, if the plan carries, the house will be surrounded by trees, so that the words of the well-known chorus may be visualized by actuality:

Through the sycamores the candle lights are gleaming
On the banks of the Wabash, far away.

This monument would memorialize a man who became the best known figure along Broadway in his time and in addition was one of the country's most prosperous song publishers. It would memorialize a man who through all his ups and downs lived with the one purpose apparently of making other people happy.

He wrote more than 160 popular songs, and most of them carried a sentiment for home, mother and friendship. And of the fortune accruing from these songs most every penny went to those who were less fortunate. He was known along Broadway as "the man who could never say no." Before starting to his business each morning the big 300-pound "Prince of the heart," would change paper money into nickels and dimes, just for the beggars. For theatrical folk or others he knew, for the Day Nursery, operated in connection with St. Francis Xavier's Church, New York, there never was any change for his bills.

When finally the turn of his fortunes left Dresser without a business or song to sell he fished from his pocket a last quarter, and gave it to his best friend and pal, the Rev. Father Van Rensselaer. "Milk for the kids," said

Dresser, and walked away with a slap on the back from the hand of the priest who little suspected the donor's complete poverty until a few days later, when he raised the hand at Dresser's requiem Mass.

Dresser died in 1906. He was born, in 1859, into a devout Catholic family. His father, a woolen mill owner, donated ground on which the School of St. Joseph in Terre Haute now stands and also, according to Mrs. Mary Brennan, a sister, gave the site for a church in Sullivan, Indiana.

As a child Paul studied the piano under a Miss Fannie Hartung, who later took the veil. When about fourteen years old he was sent to St. Meinrad's Academy, in the southern part of the State, and became chapel organist. A couple of years later he ran away from school and, after working on various farms, turned up in Indianapolis, at the home of the Rev. Father Ollardine. The priest, who had frequently been entertained at Paul's home, Mrs. Brennan says, gave the boy clothing, shoes and money for car-fare back to Terre Haute. It was then, however, that he joined the medicine man and went home as an entertainer.

Arriving several years later on Broadway, Dresser turned out such favorites of the day as "The Letter That Never Came," "I Believe It For My Mother Told Me So," "The Convict and the Bird." With these and other popular hits behind a growing reputation, he combined with Patrick Howley and Fred B. Haviland to publish music. Their first big success, the one which took their office from a side street to Broadway, was "The Sidewalks of New York," Governor Smith's favorite.

Shortly after this song began bringing in money Dresser ran upon an old friend of his from Terre Haute, named Will Ripley. Ripley had come to New York seeking fame as a singer, but had gone on the rocks. When Dresser remarked that he was going back to Indiana for a visit, Ripley said, "Just tell them that you saw me." Dresser later made a song out of the phrase, a song which has had few equals in popularity from coast to coast; but not until after Ripley had committed suicide.

A typical ballad given to the nation by this minstrel was the old familiar "Take a Seat, Old Lady." It related to an incident, which Dresser had actually witnessed, of a newsboy offering a chair to an elderly woman. Dresser had thrown the manuscript into the discard, whence it was discovered by Charles Lawlor, author of the "Sidewalks of New York," and a vaudeville singer. Lawlor prevailed upon the composer to publish the song and he himself sang it throughout his circuit, with moving picture slides. Among other Dresser songs which attained widest popularity were "The Blue and the Gray," "Mr. Volunteer," "Way Down in Old Indiana," and "My Gal Sal."

The balladist followed in the wake of Stephen C. Foster, who gave the nation "My Old Kentucky Home." All through the 'nineties and in the early part of the new century he was the ringleader, the fashion maker for all the popular song writers. The songs of Dresser and his day were sentimental ballads, long-metered and particularly melodious. They were often imperfect in rhyming

and frequently criticised as being atrociously foolish in sentiment. His vogue only ended when America turned from the ballad to rag-time and later to jazz. His partner Howley claimed that Dresser was driven out of business by the modern inane type of "rapid-fire, machine-made songs."

Though known almost exclusively as a popular song writer the balladist wrote and composed a group of sacred songs, some of which are sung even today in the churches. Among these are: "Ave Maria," "Good Bye for All Eternity," "In the Great Somewhere," "Bethlehem," "Glory to God;" and his last song, the one which was read by his friend at his funeral: "The Judgment Is at Hand."

Dresser completed it on January 27, three days before his death. It was thought by many persons that he knew the end was near; and this last inspiration of his was termed his own requiem. Father Van Rensselaer read it over the bier, the refrain being as follows:

And then came an Angel
Majestic, pure and grand,
Calling, "Arise ye!"
Judgment is now at hand—
As ye have sown, so shall ye reap—
Just as the Maker planned,
Arise, ye all, seek not to hide,
The Judgment is at hand.

Broadway's best known actors, song writers, producers, singers, business people crowded St. Francis Xavier's Church for Dresser's funeral, along with members of the Marquette Council, No. 157 of the Knights of Columbus. Father Van Rensselaer, who frequently had been required to search out Paul at his office and lead him by the ear to confession, said: "If he sinned he always repented, and every first Friday found him here at the altar; the doors of this church are opened to receive him on this his last first Friday."

Then laying aside his vestments, the priest stood before the assemblage and said, "Now, I will tell you about my friend, Paul Dresser, as a man speaks about his departed friend and pal." And he told about the minstrel's abundant charities, about his big heart of sunshine.

And so, after twenty years, Indiana would erect a monument to Dresser. The subject unites a group of citizens who are particularly antagonistic among themselves on other points.

Governor Branch a couple of years ago started the movement by issuing a proclamation, in which he said, in part: "Paul Dresser is enshrined in the hearts of Hoosiers as the author of the state song, 'On the Banks of the Wabash.' He was one of the great common people, who toil and hope and pray for better and nobler things. As his contribution to joyous life, he sang sweet ballads—and left one of his own compositions which is imperishably linked with Indiana."

Hence the movement to pay tribute to a ballad writer, to the great big soul of sunshine, so that his soul, like John Brown's, may still go marching on. Not bad for Indiana?

REVIEWS

Abraham Lincoln. The Prairie Years. By CARL SANDBURG. Two Volumes. New York: Harcourt, Brace and Co. \$10.00.

There is no satisfactory life of Lincoln or of any other genius. With Nicolay and Hay and Miss Tarbell to give us the bare facts, Herndon and Weik and Stephenson for a philosophical interpretation, more or less correct, and the numerous volumes of Dr. William E. Barton to turn the microscope on little known but significant incidents of his career, we can come to know in some degree what manner of man was Abraham Lincoln. The two volumes by Carl Sandburg are somewhat hard to place, but they will be read and re-read by every student of Lincolniana. The fact-details of the work, the result of thirty years of study, are usually correct, although with his eye for the picturesque the poet-author has occasionally gone astray on minor points. Sandburg chose to study the prairie years of Lincoln's life, because he was interested in showing that if "he was what he was during those fifty-two years of his life, it was nearly inevitable that he would be what he proved to be in the last four." Perhaps the narrative moves rather slowly at times, but who cares to travel through the Lincoln country on the Twentieth Century Limited? Almost every page unfolds some gracious picture, some scene of rural loveliness. Only a poet could have penned the story, in chapter 66 of the first volume, of the planting and the stripping of the corn; or have sung of Ann Rutledge and Lincoln in the first sweetness of their betrothal:

They would believe in the days to come; for the present time they had understanding and security. The cry and the answer of one yellow-hammer to another, the wing flash of one bluejay on a home flight to another, the drowsy dreaming of grass and grain coming up with its early green over the moist rolling prairie, these were to be felt that spring together, with the whisper "Always together." He was twenty-six, she was twenty-two; the earth was their footstool; the sky was a sheaf of blue dreams; the rise of the blood-gold rim of a full moon in the evening was almost too much to live, see, and remember.

It is a poet's life of Lincoln; but was it not Mrs. Browning who wrote that the only truth-tellers are the poets? P. L. B.

Critical Woodcuts. By STUART SHERMAN. New York: Charles Scribner's Sons. \$2.50.

Even as the cockney drops his h's does the professor drop his p's. To those of us who know and admire the earlier work of Stuart P. Sherman, member of the American Academy of Arts and Letters and Professor of English in the University of Illinois, the present collection of essays by Stuart Sherman, literary editor of the New York *Herald Tribune*, will possess absorbing interest. That dropped P is symbolical, possibly symptomatic; it marks the casting off of professorship and principles—of literary principles, that is, not moral principles, so the godly folk of Urbana may contain themselves in peace. But this book, admirably illustrated with woodcuts by Bertrand Zadig, discloses a very real and at times a diverting struggle between the professor that was and the journalist that is. The professor wins in the thoughtful and thought-inducing studies of Stevenson and Rose Macaulay and Oscar Wilde; the journalist scores in the clever exegesis founded on the beard of D. H. Lawrence and in the cocksure introductory remarks to some considerations on three recent books about Our Lord. As professor and as journalist, Mr. Sherman has the defects of his literary virtues; but in both capacities he labors for the salvation of reading souls. His book reviews are often bits of literary criticism, and he is refreshingly free of professorial heaviness of hand and journalistic lightness of head. Though a little weary, he has an abounding sense of life in literature; and, unlike most capable journalists and all authentic professors, he knows how to write. Sherwood Anderson, Willa Cather, Ben Hecht, Floyd Dell, H. G. Wells, Don Marquis and H. L. Mencken are among the present day writers who here sit for their portraits. B. L.

American History. By SISTER MARY CELESTE. New York: The Macmillan Company.

America's Story. By WILLIAM H. J. KENNEDY, PH.D. and SISTER MARY JOSEPH, PH.D. New York: Benziger Brothers.

The generation that had to assimilate its American history from Kearney's "Compendium" would certainly be amazed at these two compilations. Both have been produced with all the attractions of the most elaborate modern typography and prepared by their authors with most commendable regard for the essential details of the national records, and a careful appreciation of the Catholic note throughout from the discovery to the present day. Sister Celeste's is the more pretentious volume of the two. In it the guidance outlines, reference lists and hints to teachers at the end of each chapter will sustain her hope that those who practically study the book "will have a knowledge of those important events in our past history which will explain the institutions of the present." This is the real purpose of such studies. The effort of Sister Joseph and Mr. Kennedy is designed for the lower grades of Catholic schools. It also has been happy in the method and the arrangement of material. Sister Joseph is a Dominican Sister of the Caldwell, N. J., community; Sister Celeste is a Sister of Mercy, and a member of the faculty of Xavier College, Chicago. Their books are not devoid of blemish: Sister Celeste has not been exact in her citation of recent Supreme Court decisions, and both books repeat the "of Carrollton" identity fable in regard to the Catholic Signer, which belongs only in the "Cherry Tree" and Betsy Ross flag variety of history. These with other slips will, no doubt, be amended in future editions. Although both volumes give tables of population by States, neither has anything in the nature of Catholic statistics. That would seem to be a proper topic for treatment in textbooks primarily designed for Catholic schools.

T. F. M.

The Plough and the Stars. By SEAN O'CASEY. New York: The Macmillan Co. \$1.50.

The Dybbuk. By S. ANSKY. New York: Boni and Live-right. \$2.00.

It was a riot in the Abbey Theater that capped the fame of Synge, and it was a similar outbreak in the same theater that spread the name of Sean O'Casey. "The Plough and the Stars" does not deserve a hostile demonstration; it is not important enough for that. While it is similar to Mr. O'Casey's other two plays in sentiment and squalor, it is inferior to them in craftsmanship and power. Its scene, as always, is in the Dublin tenements about the time of the Easter Rebellion. Mr. O'Casey is harsh and cynical towards the Sinn Fein patriots. He mocks the Dublin slum-dweller; he writes, so he protests, only what he knows; but that does not include any Irish idealism. All of his three plays are bitterly tragic; they are powerfully moving, but they are crudely unartistic.

Conceived in a vastly different sphere is "The Dybbuk." Translated from the original Yiddish, it has attracted to its New York presentation large audiences who otherwise have little interest in Jewish affairs. While it is realistic in its material portrayal of the quaint life and customs of the Jewish villagers, it soars beyond to the preternatural element that is also supremely real to them. The "dybbuk" is a vagrant human soul that has power to enter the body of the living. In this drama, the soul of a predestined lover, who had died, enters into the body of the bride on her wedding day. An exorcism, solemnly terrible, drives the wandering soul out of the bride's body; but before the marriage can be performed, the soul of the dead merges into her soul. It is a strange world, tragic in its superstitions and fearsome in its magic, that this drama creates from Chassidism and ancient legends.

F. X. T.

BOOKS AND AUTHORS

Economic Studies.—Men and women who are interested in the history of economics will find a very definite phase of that history examined by R. H. Snape in "English Monastic Finances in the Middle Ages" (Macmillan). The author is concerned with monasteries as holders of property, from the twelfth to the sixteenth centuries. His volume considers the population of the religious houses, their organization, the main features of monastic revenue and expenditure, the general condition of the monastic economy and the tone of monastic life as shown in the material conditions of life within the house. In the interpretation of his facts, Mr. Snape does not always appear so felicitous and there are not a few conclusions with which his readers who know monastic history will not agree.

In the latter part of last year Messrs. Bertram Austin and W. Francis Lloyd came over from England and toured the leading industrial cities of Eastern America in an effort to find an explanation of the unprecedented industrial prosperity in the United States at a time when their own industrial situation was particularly depressing. They have published their findings in "The Secret of High Wages" (Dodd, Mead. \$1.25). Written primarily for their own countrymen and supporting on the one hand the old theory of the economy of high wages and on the other the business maxim that it is generally more profitable in the long run to aim at a big output or turnover at low prices than to aim at high prices, it has lessons also for students of economic problems in this country.

"Karl Marx's Capital" (American Branch: Oxford University Press. \$1.00), is a book about a book. In a subtitle, its author, A. D. Lindsay calls it "An Introductory Essay." It is a study as well of Marx as of his economic theories and is written in a simple style and a sympathetic vein.

From Protestant Sources.—Accepting unreservedly the facts of Materialism and the principle of Evolution, Dr. J. E. Turner, of the University of Liverpool in "Personality and Reality" (Macmillan. \$1.50), is intent on demonstrating the existence of a Supreme Self in the Universe. With the additional questions whether this Self should further be regarded as Divine with any current religious significance, or whether it should be named God, he does not concern himself. It is a book not for the general reader, but for the philosopher or theologian, and even for these it will not prove a very satisfactory volume.

To the questions "Is there a divine revelation? What is its nature? How can we be assured of it? What is its relation to the Bible?" Herman Mackensen addresses himself in "Revelation in the Light of History and Experience" (Stratford. \$2.00). How sadly unorthodox it is in its conclusions may be gathered from its deduction that the problem of revelation is to be known as a fact only by the individual "experiencing" it in a "new birth." The greater part of the book is devoted to a study of the religion of Israel.

During 1924, S. Parkes Cadman in delivering the Cole Lectures at the Vanderbilt University discussed the relation of the human imagination to religion. He now publishes these lectures in "Imagination and Religion" (Macmillan. \$1.50), a very readable and informative volume, though it lays itself open to much objection from the Catholic viewpoint.

Writing principally against those rigid Fundamentalists who would force their opinions upon the country through legislative enactments, John Moffatt Mecklin, in "The Survival Value of Christianity" (Harcourt, Brace. \$2.00), discusses the popular problem of the relationship between science and religion. Dr. Mecklin adds nothing new to the controversy and the ultimate conclusion of his thesis is necessarily faulty and weak because of the fundamentally erroneous notion of religion on which it is builded.

The Silver Stallion. The Old Home Town. Flapper Anne. The Bat. Mr. Ramosi. Heat. Neta. The North Land.

And now the chronicle of Poictesme and of the nine Lords who followed Dom Manuel is complete. In "The Silver Stallion" (McBride. \$2.50), to which James Branch Cabell appends the sub-title "a comedy of redemption," the sagas of the heroic Lords are followed to the tragic ends, and the fate which hung over each of them after the dissolution of the fellowship is worked out in magic and thaumaturgy. This latest story of Mr. Cabell, the first in three years, differs from its predecessors in one essential feature: lust and the questing of women is not so graphically depicted. But in other details it continues in the same strain. It unites the prodigies of a fairy story with the disillusionments of a tale of realism. In its import, when referred back to the mind of the author, it is seriously blasphemous despite its tone of gracious bantering. Mr. Cabell's hostility to religion, which he considers but a covering for hypocrisy, is quite obvious in his cleverly bitter allegory.

Rupert Hughes has written a delightful novel in "The Old Home Town" (Harper. \$2.00). A small Iowa town furnishes the setting; and the building of a dam across the Mississippi augments the list of characters who go to fill in the story. But they are only incidental to a tale of prowess and romance in which the author has neither disdained to elaborate the theme of family life, nor to pay tribute to those virtues which can never become old-fashioned, however studiously modern writers may ignore them.

The title-role of "Flapper Anne" (Houghton, Mifflin. \$2.00), by Corra Harris, is borne by the daughter of an actress, come to live with her grandmother in a small Georgian city that promises to be slow. But she finds kindred spirits in the group that surrounds her, and sets a pace ultra-modern in its speed. If there be a moral to the story, it lies in the obvious conclusion that a flapper's existence palls eventually even on the flapper herself. For Anne finally wins the only man she cares for in the story, the staid and sober young physician who has not been of her set.

Those, even among theater-goers, who have never seen the play, written by Mary Roberts Rinehart and Avery Hopwood, can get the thrill of mystery and suspense in the novel "The Bat" (Doran. \$2.00), prepared, it appears, by an unnamed "third party." The despair of detectives, police officials and newspaper reporters, the sinister individual who chooses the night hours for his work of rapine, eludes the grasp of a thousand hands as successfully as though he were a creature of the air. But he finally falls captive to his pursuers, what with the aid of an indomitable spinster, who rivals the master-mind in her coolness and perseverance, and remains mistress of the situation at its climax, as she has throughout the story.

In "Mr. Ramosi" (Houghton, Mifflin. \$2.00), by Valentine Williams, the East meets the West, and in the meeting, the astuteness of Craddock, the English Egyptologist, finally overcomes the best laid plans of Said Hussein. One often wonders if the Westerner ever does become such an adept in the language and mannerisms of the East so as to deceive the natives. Mr. Williams disagreeably surprises us in this volume by some risqué situations which mar the story.

"Heat" (Knopf. \$2.00), by Isa Glenn, tells a story of Manila in the early days of American occupation. A young army officer, fresh from West Point, falls in love with a Spanish girl; his suit is rejected, and, in consequence, he "goes native." This is the central theme of the book, but around it are grouped many little incidents that enter into the lives of teachers, adventurers, traders and the army and navy people. While not much of a tale, the book has the atmosphere of the tropics.

The Christopher Publishing House (Boston) is responsible for "Neta" (\$1.75), by William E. Hurd, and "The North Land" (\$1.25), by William J. McNulty. In both content and style, the stories are of the thriller-magazine type, with a dearth of literary merit.

Communications

The editors are not responsible for opinions expressed in this department.

The Patron Saint of the Stage

To the Editor of AMERICA:

Mr. Barton's vividly interesting article on St. Genesius, in AMERICA, May 8, makes me hope that he will soon come across M. Henri Ghéon's play called, "Le Comédien et la Grâce" (Paris: André Blot). Not only does it tell the story of St. Genesius in an incredibly strong manner, but it is worth reading even for the preface, in which the author tells of his own experience with actors who have played Christian parts and have thus found or re-found their Faith.

The play is also a psychological drama. Does an actor "lose" himself in his part or keep aloof in reality throughout? And what underlay the conversion of St. Genesius—by what tests can we judge of its genuineness? For even martyrdom might seem, to a real actor, part of the rôle. Need I say, that this great Catholic author, whose "Marvelous History of St. Bernard," now on at the Kingsway, London, got so admirable a press, gives the perfectly Catholic solution without sacrificing either art or human observation.

Oxford.

C. C. MARTINDALE, S.J.

Helping the Catholic Press

To the Editor of AMERICA:

In the communication, "Our Catholic Mission and Catholic Dailies," which appeared May 8, the writer seems to think "the right man" for a Catholic daily has not yet appeared. Such expressions, unfortunately, aid "the knocker," who is constantly looking for some "plausible" excuse for not subscribing to a Catholic newspaper.

We have too many who constantly find fault with our Catholic papers and magazines, thereby not only withholding their own support, but through their example influencing their neighbors, too, against the good work.

If we would promote our Catholic papers we must first do what we can to support those we now have; we may be sure that any of them will improve their amount of reading matter, etc., as fast as the support extended will justify.

As to the Catholic daily: we should not underestimate the value and quality of our present Catholic daily—the *Daily American Tribune*, of Dubuque, Ia., the publishers of which have so far been the only ones who ventured to publish a Catholic daily in the vernacular of this country.

The *Daily American Tribune* has proved to the satisfaction of all well-meaning Catholics the possibility of a real Catholic daily press in this country, and it will be constantly improved in proportion to the support it receives.

While speaking of Catholic press support, let me observe that only about one family out of twelve now subscribes to a Catholic newspaper, and only about one Catholic family out of one thousand has seen fit to subscribe to this excellent Catholic daily. Truly a wonderful encouragement for a great Catholic daily!

The main trouble is, we are not united on the plan of lay propaganda for the press, and many forget that we are either advocates or obstructors, "for or against." Those who do not subscribe for a Catholic paper are against the press.

St. Joseph, Mo.

DR. R. WILLMAN.

Secular Dailies with Good Catholic Editors

To the Editor of AMERICA:

Much has been said in your "Communications" of late urging the desirability, and even necessity, of Catholic dailies. It is my belief that what we need is not Catholic dailies but secular dailies run by Catholics who shall be animated by lofty Catholic principles, who will publish for all the people all the news consistent with a clean sheet, and who will be independent and constructive in matters political, social, moral and spiritual. If we

would be "wise as serpents and simple as doves" this is the only sort of daily that will meet the situation. Such dailies could ever carry a Catholic perspective without advertising the fact, and would make a general appeal to readers by reason of their national loyalty, international scope, reliability of contents and their wholesome treatment of current matters.

Neither Catholics nor Protestants are going to subscribe in very large measure to a daily which calls itself a "Catholic Daily."

We all know of a "Catholic Daily" in the West which has enjoyed the sanction and support of many of the Hierarchy and most of our weekly and monthly Catholic periodicals. As the "only Catholic Daily in English" it has possessed for years this prestige together with the advantage of its uniqueness and a national field without competition. But it is clear that such a paper does not make an appeal to the people at large and as a matter of fact the rank and file of Catholics do not support it. They have their Catholic weeklies and monthlies which sufficiently serve the more momentous need in a satisfactory manner. What they really need in a daily is a secular paper which is decent and constructive instead of indecent, yellow and destructive, without forfeiting those diverse features and departments the absence of which would make competition difficult. Such a paper Catholics will support because it gives them what they want in a secular daily and will be well informed and generally right on any question involving the Church, or ecclesiastical and moral matters. Protestants and the general public will also subscribe to such a paper because it is *not* a "Catholic Daily" but a wholesome and up-to-date paper which reflects more truly than its contemporaries their own better sentiments; in their case, therefore, it will be an angel entertained unawares, a mighty missionary and a potent force for good. Such is the sort of daily we need.

Garrison, N. Y.

J. A. M. RICHEY.

Mexican Injustice to the Church

To the Editor of AMERICA:

I read in the May issue of the *N.C.W.C. Bulletin*, the article, "N.C.W.C. Bishops Protest Mexican Injustice to Church." What is said there is good and was sorely needed, but might have been made stronger. It can easily be shown how the United States Government itself, as far back as 1857, was responsible for helping that radical, military class to get into power in Mexico.

Eber Cole Byam, a Free Mason who occupied the post of historian in the Masonic lodge, wrote in *AMERICA* under date of February 2, 1924:

In 1857 the Mexican radicals adopted a radical Constitution in a convention packed with radical military chiefs upheld by the bayonets of a military minority. The efforts to enforce this Constitution aroused the unarmed majority to a protest so stormy that the radical leader Juarez was driven from the country.

Backed by the American Navy, Juarez was able to return and to impose his rule, and to effect the *confiscation of the Catholic schools, colleges, hospitals, and other institutions of public benefit*. In desperation the outraged Mexicans sought relief from this ruin by inviting foreign intervention [could you blame them?]. Again the United States intervened, giving unlimited supplies of arms and ammunition to the radicals. This generosity made possible the complete triumph of the radicals, and the utter ruin and impoverishment of the country.

Who, under such circumstances, could blame the poor persecuted Mexicans for hating the Gringos? And, under such circumstances, who could blame the Catholics of the entire world for being stirred up and protesting against that sort of meddling in the internal affairs of another country?

Even Woodrow Wilson, who said so often that he did not believe in meddling in the internal affairs of another country was doing so at the very time that he spoke in condemnation of such action. Moreover, the Wilson Administration was responsible for putting the bandit, Carranza, into power; and from the foregoing you can get an idea of the kind of a pledge Wilson got from Carranza when Carranza pledged his Government to guarantee religious liberty according to the Constitution of 1857.

The Constitution of 1857 provided for the confiscation of Church property.

Under Diaz (a Freemason) it was not enforced, but, when Diaz, towards the end of his days began inviting Religious to come from foreign sources and help out in the work of education, the radicals, assisted by the Wilson Administration, drove him out of the country, and put into power, Carranza, a Past Grand Commander of the Scottish Rite Masons. And the satanically bad Constitution of 1917, that was later drawn up, retained the bad laws of a persecuting tendency in the Constitution of 1857, and with these bad features Wilson gave *recognition* to the Mexican Government.

Now, to this writer it seems *very* unfair and strange for a Government like ours, with one-sixth of its population Catholic, who are required to pay taxes and fight for the Government, so far to ignore the wishes of one sixth of its population, as to lend aid to those persecuting their Catholic brethren in a sister republic. That was not the spirit of the men who gained our independence. That was not the spirit of the men who drew up our Constitution, and we should be ashamed of the so-called representatives who helped to stifle the most precious of all liberties, *religious liberty*. I, for one, say with emphasis that our present Administration should at least partly atone for the blunder of the Wilson Administration by withdrawing recognition from the abominable, persecuting Government of Mexico.

Now, if there be a Senator or Representative in Washington from California who refuses to try and bring about the withdrawal of recognition of the Mexican Government, and if President Coolidge refuses to withdraw recognition, my hopes of justice through them will be gone forever and they'll get neither vote nor support from me in future.

Maricopa, Calif.

P. A. McANDREW.

A Scientific Apostolate

To the Editor of AMERICA:

I was much interested in the letter, "A Scientific Apostolate," appearing in the issue of April 10, and written by Dr. Anthony M. Loes of Dubuque, Iowa, concerning the publication of scientific proof of the miracles performed at Lourdes. We Catholics do not doubt the authenticity of these miracles, but most of us, particularly those of us who are physicians, desire scientific corroboration, such as case reports, that we can present to our unbelieving or sceptical professional friends. I am quite willing to accept the statements appearing in Father Clifford's splendid "Logic of Lourdes" and in the occasional report by a layman, of an isolated miraculous cure, but although they make splendid reading, still they appeal mostly to the Faith that is in us.

One or two detailed case reports, such as we present before our medical societies or have printed in our medical journals, with an accurate diagnosis confirmed by laboratory or radiographic findings and followed by a statement of the results of a careful re-examination, again confirmed by further laboratory or X-ray work, would be of more value in bringing us to a realization of the supernatural occurrences at Lourdes than volumes of loosely written narratives by enthusiastic and zealous lay people.

As a medical friend, a non-practising Catholic, said to me a short time ago: "Yes, I believe in those miracles as well as you do, but, if I were an eye-witness, or had satisfactory scientific proof of one, I think I would immediately forsake my family and my work and enter a monastery."

A physician, being acquainted with pathology, could and would appreciate more readily than anyone else the instantaneous and miraculous change from disease to health. So let us hope that the time will soon approach, when such a report as I have written of above, will make its appearance. In closing I will say that most medical men, irrespective of their religious affiliations, still believe that most of the diseases, cured miraculously, are of hysterical or nervous origin, that is, functional rather than organic. Of course, the Lourdes statistics, which show that functional diseases have no place in their records, are unknown to them.

Green Island, N. Y.

H. F. A., M.D.